THE CHRISTIAN'S MANUAL.

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A PRACTICAL GUIDE TO THE STUDY OF THE EMENDED NEW TESTAMENT.

BY

WILLIAM CARTAN.

'But speak thou the things that become sound doctrine.'—Tit. ii. 1.

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PREFACE.

THIS work, which I dedicate to my brethren in the Lord, is an humble attempt to define the principal articles of the Christian Faith by means of an impartial exposition of the Word of God. But where is the unadulterated Word of God to be found? is a question that arises at the outset of our task, and that merits the most serious consideration; for unless we have a faithful copy of the Apostolic writings, it is impossible to ascertain the true doctrine of our Lord. At one time, I thought that the Authorised Version of the New Testament was a faithful transcript of the inspired writings; but on further consideration of the subject, this illusion was very soon dispelled; for it appears from the researches of the most eminent critics that the Greek New Testament of Erasmus, from which it is made, differs in some essential points from the most ancient and authentic records of the Word of God. Under these circumstances, our Authorised Version cannot be accepted by the faithful as the infallible revelation of divine truth; and accordingly, this work, which is designed to teach the believer the doctrine of our Lord, is based on the emended text of the

Greek New Testament of Tischendorf, which, though rejected by theologians, is now generally received as the ascertained text of the Scriptures of the New Covenant.

But in addition to the errors which arise from the corrupt text from which it is made, and which are pointed out in an appendix, our Authorised Version is leavened also by the false manner in which certain words are rendered, with a view to accommodate the Holy Scriptures to the dogmatic tenets of the translators; in all which cases, however, I have deviated from it in the citations which I have made, having followed, as a rule, the best French translation of the New Testament extant.* The errors arising from a corrupt text and an incorrect translation being carefully eliminated, the task of expounding the doctrine of our Lord is comparatively easy; for when the believer reads the Holy Scriptures in their integrity, he finds that the Word of God is no longer a sealed book, but a lamp unto his feet and a light to his path, to guide him in his testimony as a faithful disciple of the Lord Jesus. I have, therefore, collected and arranged the most important texts of the Holy Scriptures according to the doctrines to which they respectively refer, and which they serve to elucidate, in order thereby to guide the believer in his search after the faith which the Apostles delivered to the

* 'Le Nouveau Testament de Notre Seigneur Jésus Christ, traduit par une Société de Ministres de la Parole de Dieu. Sur le texte grec reçu; avec les principales variantes et un choix de références. Quatrième édition. Lausanne. Georges Bridel, Editeur. 1875.'

saints when they were spiritually and visibly united together in one Assembly under their Lord and Saviour, the Christ Jesus.

Now a work that is written with this view is sure to be distasteful to those who studiously ignore the critical text of the Apostolic writings, and who still adhere to our spurious version of the New Testament, every line of which they tell us is inspired by God. I am well aware, therefore, that I shall be blamed for my endeavour to enlighten my brethren on this point, because it will have the effect of bringing into discredit the New Testament which theologians give us as the Word of our Lord; but all those who love the truth, rather than the traditions of men, will, I trust, appreciate this brief exposition of the faith of the apostles, by following which they will be found without blame in the day of the Lord Jesus. Such is the design of this Manual, in compiling which I have relied solely on the Word of God for help and guidance in my testimony as a witness to the truth, having worked out patiently and alone the exposition of the Christian Faith, seeking only the Lord's glory and the edification of my brethren, uninfluenced by the opinions of any sect or party. In its conception, and in the manner in which it is executed, this essay has, therefore, at least the merit of originality, as I could not, for obvious reasons, avail myself of the labours of previous commentators; and now, hoping that it may prove a blessing to the faith-

ful who are seeking the truth, I leave the issue in the hands of the Lord, who is able to subdue all things to himself, and who has graciously promised to remain with his brethren by means of his Word till the end of the world.

In conclusion, I have to observe that all the parallel and corroborative passages are not cited in this work, but only such as are deemed sufficient for the purpose; and further, that the words in brackets, [ ], are not required by the Greek idiom, being added in order to complete the sense of the text.

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Page 2, line 17 from bottom, omit Matt. 5. 5 al.
2, line 11 from bottom, read of and in, instead of by and for.
2, line 2 from bottom, for Gen. 28. 20-28, read Gen. 17. 1.
3, line 2 from top, after 10 add 1 John, 4. 15. Acts, 2. 36.
4, line 7 from bottom, Heb. 2. 10 instead of Heb. 12. 10.
4, line 3 from bottom, 32 instead of 21.
4, last line, after 24, add 5. 26. Ex. 3. 14.
5, line 2 from top, 20 instead of 12; and 17 instead of 7.
5, line 8 from top, 15 instead of 13.
5, line 11, from top, 32 instead of 33; and 6, instead of 16.
5, lines 12 and 13 from top, omit 33. 13, 14; and Jer. 33. 23, 24.
8, line 11 from bottom, after just, add holy.
12, line 8 from top, 1 John instead of John.
12, line 12 from top, 14 instead of 4.
14, line 9 from bottom, after 14 add Mal. 3. 1. Matt. 3. 11; 11. 3. John, 4. 25; 7. 40.
14, line 3 from bottom, 6 instead of 4.
15, line 11 from top, 1, 2 instead of 11, 12.
19, line 7 from top, on instead of to.
19, line 10 from top, 13 instead of 8.
20, line 6 from bottom, omit he who was.
21, line 7 from bottom, by the will of the flesh, instead of by flesh.
22, line 2 from top, for Son read Begotten.
22, line 7 from top, 37 instead of 38.
22, lines 8, 9 from top, omit 2 Cor. 4. 6.
26, line 3 from top, Rom. for Rev.
26, line 9 from top, 2 instead of 11.
26, last line, 13. 20 instead of 11. 35.
46, line 7 from bottom, omit 4. 10.
47, lines 10 and 9 from bottom, Acts, 2. 36 instead of John, 4. 10, 14.
47, line 6 from bottom, kingdom instead of abode.
48, line 2 from top, 30 instead of 24.
48, line 9 from top, 6 instead of 5.
48, lines 8 and 9 from bottom, omit Luke, 8. 55. Matt. 27. 50.
50, line 7 from top, the Man Christ Jesus (*i.e.* the Anointed Man Jesus) instead of the Man Jesus Christ.
50, line 9 from top, propitiatory instead of atoning.
50, line 5 from bottom, a propitiatory instead of atoning.
55, line 4 from top, in instead of on.

Page 58, line 11 from bottom, omit who obeyed it.
65, line 5 from top, omit death.
65, line 10 from top, life and incorruptibility instead of incorruptibility and life.
65, line 12 from top, omit comma and article.
66, lines 13 and 12 from bottom, and that conversion [to God] and the pardon of sins [by faith] on his name (*i.e.* on him) should be preached, instead of and that conversion and pardon of sins should be preached in his name.
75, line 3 from top, those instead of them.*

* This error occurs in some other places, but it does not affect the sense.

78, line 17 from top, the law instead of righteousness.
79, line 13 from bottom, by instead of with.
80, line 11, from bottom, unto the end instead of to the ends.
81, line 3 from top, 16 instead of 24.
81, line 18 from top, (Rom. 15. 9, 10. Comp. Ps. 18. 49) instead of (Ps. 17. 49).
81, line 13 from bottom, after 10, add Rev. 22. 16.
82, line 8 from bottom, on instead of in.
82, lines 3 and 2 from bottom, on instead of in.
84, line 3 from bottom, his instead of a.
87, line 4 from top, after access, add by faith.
92, line 4 from bottom, by instead of in.
96, line 9 from top, after 4 add Comp. Matt. 5. 17, 18.
122, line 4 from top, after 13, add 1 John, 4. 15.
139, line 1, after Eph. 2. 20, add Heb. 3. 3.
143, line 7 from bottom, add together, after awakened us.
143, line 4 from bottom, after 7 add, Comp. Matt. 18. 20.
161, line 3 from top, after 2 add, Comp. verse 6.
171, line 2 from bottom, omit the year.
188, line 13 from bottom, after ver. 2, add 6.
194, line 17 from top, propitiation instead of atonement.
208, line 14 from bottom, after 6 add, Heb. 6. 4-6.
219, line 6 from bottom, thou instead of them.
248, line 16 from bottom, earthy instead of earthly.
269, line 14 from bottom, those instead of these.
295, line 2 from top, omit 25. 16.
323, line 2 from bottom, 2 instead of 11.
326, line 9 from bottom, omit John, 15, 6.
328, line 8 from top, after 33 add Comp. 12. 30.
338, line 14 from bottom, after day, add (Acts, 1. 18, 25).
341, Matt. 20. 16, om. for many be called, but few chosen.

CHAPTER I.

GOD THE FATHER.

'Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God.' —JOHN, 20. 17.

IF we would understand the Holy Scriptures and know the Christian faith, it is necessary, in the first place, to have a distinct conception of God, as he has revealed himself to us by his prophets; bearing in mind, however, that while in the flesh we know only in part, and must therefore accept the incomprehensible with faith in his word. Now, although the essential nature of the unseen and self-existent Being who is the Creator of all things, is an impenetrable mystery, yet he hath been pleased to reveal himself by his angel to Moses as 'the Eternal;' for when the prophet said, 'Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? And God said unto Moses, I am that am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah [the Eternal], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever,

and this is my memorial unto all generations.' (Exod. 3. 13–15.) And again God said unto his servant the prophet, 'I am Jehovah, and I appeared unto Abraham, and unto Isaac, and unto Jacob by the name of God Almighty; but by my name of Jehovah was I not known to them.' (Exod. 6. 2, 3.) The name Jehovah, which in Hebrew is 'Yehovah,' is derived from 'hayah,' to be; and as the angel passed before Moses on Mount Sinai he proclaimed his character as the Lord God of Israel, who is long-suffering, and abounding in truth and mercy (Exod. 34. 6, 7); the just God, and the Saviour of his chosen people, who is the eternal God (Gen. 2. 5), the mighty God, the Father of eternity. (Isa. 9. 6.) And the term Father is applied to God, because he is the creator of man, and thus he is called the Father of Israel, as he declared unto Moses, when he sent him to the king of Egypt, saying, 'Israel is my son, my first-born.' (Exod. 4. 22. Num. 6. 27. Jer. 3. 19. Matt. 6. 8, 9.) And it is written in the prophets that all the nations of the earth shall worship Jehovah, the God of Israel. (Gen. 18. 17, 18. Num. 14. 21. Matt. 5. 5, al.)*

There is, therefore, none other God for us but One, who is the Father of our Lord Jesus Christ, and our Father, as the Spirit testifies, saying, 'For though there be that are called gods, whether in heaven or on earth (as there are many gods and many lords), for us there is but one God, the Father, by whom are all things, and we for him,

* In the English Version of the Hebrew Scriptures the name 'Jehovah' is rendered 'Lord,' as it is in the Greek translation called the Septuagint. This seems to have been a concession to the Jews, who never pronounce the name Jehovah, though there is no law to prohibit it. Accordingly the name Jehovah is not mentioned by the apostles, who usually cite the Greek version of the Hebrew Scriptures, though its equivalent, the Living God, occurs frequenty in their writings. (1 Tim. 3. 15. Comp. 1 Cor. 1. 2.) We may here remark also that God is called proleptically Jehovah in Gen. 28. 20–28. Comp. Exod. 6. 3, al.

and one Lord Jesus Christ, through whom are all things, and we through him.' (1 Cor. 8. 4-6. Comp. Heb. 2. 10.) And accordingly the prophet asks, 'Have we not all one Father? Hath not one God created us?' (Mal. 2. 10; comp. Acts, 17. 23-28), 'For there is one God and Father of all, who is above all, and in the midst of all, and in all. (Eph. 4. 6. Comp. Mark, 12. 29; 1 Tim. 2. 5.)

That Jehovah, the God of Israel, is the God and Father of our Lord Jesus Christ, and our God and Father, is shown also by the testimony of the apostle Peter, saying, 'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go.' (Acts, 3. 13.) And thus our Saviour prays to Jehovah, 'And now, O Father, glorify thou me with the glory which I had with thee before the world was.' (John, 17. 5.)

The word God, therefore, invariably signifies Jehovah, the Father, while the word Lord is now the title given to the Son of God, who exercises all power in heaven and on earth in this dispensation. The God of Israel, therefore, is our God, for there is but one God, as it is written, 'Thus saith Jehovah, the King of Israel, and his redeemer the eternal of hosts; I am the first, and I am the last; and beside me there is no God. Is there a God beside me? yea, I know not any.' (Isa. 44. 6, 8.) 'A just God and a Saviour there is none beside me. Look unto me, and be ye saved, all the ends of the earth, for I am God; there is none else.' (Isa. 45. 21, 22.) 'Ye are my witnesses, saith Jehovah, and my slave whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God, neither shall there be after me. I, even I, am Jehovah, and besides me there is no Saviour.' (Isa. 43. 10, 11.) And the apostle Jude also testifies that there is but one God, saying, 'To the only God our

Saviour, through Jesus Christ our Lord, be glory, majesty, and dominion, and power, for all time, both now and throughout all ages. Amen.' (Jude, 25.) For Jehovah is not the God of the Jews only, he is also the God of the nations (Rom. 3. 29), for he who spoke by Moses to the people of Israel hath spoken to us by his Son Jesus Christ. (Heb. 1. 1, 2. John, 1. 1.) Accordingly, we find that the converted Jews worshipped Jehovah as they did under the law (Heb. 3. 12; 9. 14); and so did likewise the converted saints of the nations (1 Thess. 1. 9. 2 Cor. 6. 16. 1 Cor. 3. 16. 1 Tim. 3. 15; 4. 10); and so do we, for He is our God and Father: the Father of eternity, the mighty God (Isa. 9. 6), whose throne is in the third heaven, that is, outside of the visible creation; and 'Who only hath immortality, dwelling in a light which no man can approach; whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.' (1 Tim. 6. 16.) Jehovah is the merciful God (Exod. 34. 6. Deut. 4. 31), and the mighty God (Gen. 49. 24), and he only has immortality inherent in his nature, and hence he is called the living God (Deut. 5. 26. Ps. 90. 1-4. Acts, 14. 15. Rom. 9. 26. 2 Cor. 3. 3; 6. 16. 1 Thess. 1. 9. Heb. 3. 12; 9. 14; 10. 31; 12. 22. Rev. 7. 2); and therefore Jesus testifies of him, saying that he is Spirit, that is life (John, 4. 24), for He not only existed in the beginning, but he is himself the beginning and the end; that is, the Eternal, as His name Jehovah implies — the Alpha and Omega, by whom and for whom all things have been created (Gen. 1. 31. Neh. 9. 6. Col. 1. 16. Rom. 11. 36. Heb. 12. 10), for he hath created all things by his will, that is, by his word (Ps. 33. 6. Gen. 1. 1. John, 1. 3. Heb. 1. 2. 2 Pet. 3. 5); and hence he is called the King of Ages; and being omnipotent, he is the Lord God. (Gen. 24. 27. Deut. 5. 21. Josh. 22. 22. Acts, 2. 39; 4. 23-30. Rev. 1. 8; 4. 8.) The Holy Scriptures testify also that God is life (John, 4. 24),

and that he is light (1 John, 1. 5-7. Comp. Ps. 119. 105, 130. Prov. 6. 23. Isa. 5. 20; 8. 12. Jam. 1. 7), and that he is love (1 John, 4. 8), and that he is truth, for he is the God of truth (Deut. 32. 4); and that he is wise, for he is the giver of wisdom (1 Kings, 4. 29. Jam. 1. 5), and wisdom is manifested in all his works (Prov. 8. Matt. 11. 19); and that He is immutable (Num. 23. 19. Matt. 24. 35. Rom. 11. 29. Jam. 1. 17. 1 Sam. 13. 29. Job, 23. 13. Mal. 3. 16); and that 'he is the Rock; his work is perfect, for all his ways are judgment: a God of truth, and without iniquity; just and right is he' (Deut. 33. 4); and that he is holy (Lev. 11. 44; 19. 2; 33. 13, 14. Ps. 119. 1-4. Jer. 33. 23. 24. Heb. 4. 13. 1 Pet. 3. 12.) He is the holy Father (John, 17. 11) who is of purer eyes than to behold iniquity. There is nothing eternal but God, for nothing exists but by his will, and only so long as he chooses that it shall exist (Deut. 8. 3. Matt. 4. 4), and it is said that 'no man hath seen God at any time,' for he is invisible. (Exod. 33. 20. Isa. 40. 18. John, 1. 18. Col. 1. 15.) These are the essential elements which constitute the nature of God, as they are set forth in the Holy Scriptures, which also reveal his attributes, namely, omniscience and omnipotence, by virtue of which he is omnipresent, for his power is felt throughout all creation, though his throne is in heaven. (Gen. 17. 1. Deut. 10. 17. Ps. 8. 6; 22. 27; 48. 8. Matt. 19. 26.) In Ps. 49. 1-11, David exalts and magnifies the omniscience and omnipresence of Jehovah, who has created all things, and who preserves and governs all mankind; and whose omnipotence is expressed by the terms the Eternal of Hosts, and the Almighty God.

But independently of the revelation of the existence of God, which he has graciously vouchsafed to the saints in his word; he is revealed to all men in nature by his works, 'Because,' as the Spirit saith, 'that which may be known of God is manifest to them; for God hath showed it. For

the invisible things of him since the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and divinity; so that they may be without excuse.' (Rom. 1. 19, 20.) For it is rational to infer that anything in which order prevails must have had an intelligent being for its author, and hence the existence of God is a legitimate conclusion derived from the contemplation of the laws of nature; for it is more reasonable to believe that the world was created by God than to suppose that it is self-existent, as some affirm. Wherefore Paul exhorts all men, whether idolaters or atheists, to believe in the Eternal God, the creator and preserver of all things, by whom all men move, and live, and have their being, and who is alone worthy of their adoration. (Acts, 17. 16-31.) Deism, which is the belief in one God, has therefore a rational foundation; but atheism has not, for it is not only the negation of God, but the negation of reason also. It is true that to believe that God is a Being apart from the creation, and the author of it, transcends human reason, but it is not contrary to it; and we who have faith accept the mystery, independently of the testimony of nature, which speaks to the minds of all men, for 'through faith we understand that the world was framed by the word of God, so that that which is seen was not made of things which do appear.' (Heb. 11. 3. Comp. Gen. 1. 1; Heb. 1. 2; John, 1. 1.) The elements which constitute the nature of God and his attributes are made known to us in his word, but everything else with regard to the supreme Being must remain an impenetrable mystery to man, for how can the finite comprehend the infinite? 'Canst thou by searching find out God? canst thou find out the Almighty to perfection?' (Job, 11. 7.)

We conclude, then, from the testimony of the Holy Scriptures that there is but one God, Jehovah, the God of Israel, who has created all things by his own will and for

his own glory; and although we shall never find out the Almighty to perfection, yet he has revealed himself to us in the only manner that is comprehensible to our limited faculties, for he is the embodiment of our highest conceptions of justice, mercy, love, truth, wisdom, holiness, and power; and we, who are his children by grace, know him, and love him, and shall worship him as the God and Father of our Lord Jesus Christ, and our God and our Father for ever.

CHAPTER II.

JESUS THE CHRIST, THE SON OF GOD.

And he [the Christ] gave some as apostles, and some as prophets, and some as preachers of the good news, and some as pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of the Christ; till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of the stature of the Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, who lie in wait to deceive.'—EPH. 4. 11–14.

I. As the just Man.
II. As the Prophet.
III. As the Lord and the Christ.
IV. The divinity of the Lord Jesus Christ.

I. The just and holy Man.

There are two distinct periods in the life of Jesus while in the flesh, the first of which he passed in obscurity at Nazareth, and the second as a prophet sent by God to the house of Israel. We shall therefore begin by considering the testimony of the Scriptures concerning Jesus as a righteous and holy man. Now that which distinguishes Jesus from all

other men, and raises him above them, is his miraculous birth as the Son of God, which is related as follows by the apostle Matthew, who, after tracing his descent from Abraham and David to Joseph the husband of Mary, says that the birth of Jesus, 'who is the Christ' (Matt. 1. 16),* was in this wise:—'When as his mother Mary was betrothed to Joseph, before they came together, she was found with child by the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is by the Holy Spirit, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, the virgin shall be with child and bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us.' (Matt. 1. 18-23. Comp. Isa. 7. 14.)

Such is the account of the miraculous generation of the Son of God, whose name was called 'Joshua,' which is literally Jehovah the Saviour, for he was thus named by God because he was to be the Saviour of his people, which name comes from the Hebrew 'yesha,' to save, of which 'Iesous' is the Greek form; and the Messiah, which is an appellative indicative of the holiness of the Son of God, is also a Hebrew word, which signifies the Anointed, and which is rendered in Greek 'ho Christos,' the Christ, which means set apart for the service of God, and is equivalent to holy. The prophet Daniel speaks of the Saviour as 'the Son of Man,' and as the 'Anointed Man,' the King and

* In Greek, 'Who is called the Christ.' This is a Hebraism which signifies who is the Christ.

Saviour of Israel (Dan. 7. 13; 9. 24-26). So that the term 'the Anointed' is a synonyme for the Deliverer of Israel and the Saviour of the world. When, therefore, we say, Jesus, the Christ, or the Christ Jesus, we mean Jesus, the anointed man, or the anointed man Jesus. The Greek dispenses with the article in certain cases in which it must be used in English, and thus Paul writes, 'en Christo,' that is, in Christ, or 'in Anointed;' but we cannot omit the article, for the word Christ is not a proper name like Jesus, but an appellation of the Son of God, which he received when he was anointed by the Holy Spirit as the sacrificer and the prophet and the king of his people at his baptism. And Jesus is called the only Son of God because he is the only man who was begotten by God, and he is the Son of Man because he was the son of David (Rom. 1. 4), having been made in the likeness of sinful flesh (Rom. 8. 3) 'for when the fulness of the time was come, God sent forth his Son, who was begotten of a woman, begotten under the law' (Gal. 4. 4); and hence we infer that his mother was of the family of David, and that Joseph, having accepted him as his son, he was legally his father, and he is so called in the Scriptures. And the Son of Man was announced as the Messiah in Psalm 45. 7, 8, and in Dan. 9. 24, 25; that is, as the Christ, which is his official designation as the holy man who is the Saviour of his people and their Lord and sovereign sacrificer.

In the book of Luke it is recorded that the angel of Jehovah revealed the birth of Jesus as the King of Israel to his mother, saying, 'Behold, thou shalt be with child, and bring forth a son, and thou shalt call his name Jesus; and he shall be great and shall be the Son of the Highest, and the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ages, and of his kingdom there shall be no end. The Holy Spirit shall come upon thee, and the power of the Highest shall over-

shadow thee; therefore also the holy [babe] which shall be begotten shall be the Son of God.' (Luke, 1. 31-35.) We see, then, from this circumstance, the reason why Jesus is the Son of God, namely, because he was begotten by God of a Virgin; and on his divine generation, which is here recorded, depends his essential holiness as a man, by virtue of which he was appointed before the foundation of the world to be the Mediator of the covenant of grace and the Saviour of his people. 'For verily he took not on him of the nature of angels, but he took on him of the nature of the posterity of Abraham (Heb. 2. 16); wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou formed for me' (Heb. 10. 5). Accordingly the angel who announced his birth to the shepherds said unto them, 'Fear not, for I bring you good news of great joy, which shall be to all the people; for unto you is born this day in the city of David a Saviour, who is the Christ, the Lord.' (Luke, 2. 10, 11. Comp. Mic. 5. 2-5.) He who was to sit on the throne of his father David, and to be the King of kings, was worshipped in a stable in Bethlehem by the Magi, showing that God's ways are not as our ways, nor his thoughts as our thoughts. And when after eight days were accomplished for the circumcision of the child, his name was called Jesus, for he was so named of the angel before he was conceived; and his parents having performed all things commanded by the law of Moses, they fled shortly afterwards from Judæa into Egypt, to escape the persecution of Herod, the king of the Jews. But when Herod died, they returned with the young child into Galilee, to the city of Nazareth, in which they resided; for it was prophesied that Jesus should be called a Nazarene, that is to say, a despised one. (Isa. 53. 3. John, 1. 46.) And the poverty of his parents is revealed to us by the fact that the sacrifice which his mother offered was either a pair of turtle-doves or two young pigeons, she being unable to bring a

lamb. (Lev. 12. 8.) And it is written of the child Jesus that he 'grew and became strong, filled with wisdom, and the grace of God was upon him' (Luke, 2. 40), for he did always those things that were pleasing to the Father. Jesus is called the Holy Man, for having been begotten by God (Mark, 1. 24) he was without sin, and thus at his birth he is called 'to hagion [brephos],' the Holy Babe (Luke, 1. 35); and as a man, 'ho hagios [anthropos], the Holy Man (John, 2. 20, and Mark, 1. 24; Rev. 3. 7); and Jesus is called 'ho dikaios [anthropos],' the Just Man (1 John, 2. 1), as it is written, 'But ye denied the holy and just [man], and desired a murderer to be granted unto you.' (Acts, 3. 4, comp. Acts, 7. 52; 4. 27; Matt. 27. 19; 1 John, 3. 7.)

Beyond these simple facts no further details are recorded concerning the earlier years of Jesus till he was twelve years old, when it is stated that he appeared in the sacred place, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers, a circumstance which proves that he had already acquired a knowledge of the law and the prophets. And when Joseph and his mother found him in the sacred place, they were amazed, and his mother said unto him, 'Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Did ye not know that I must be about my Father's business? And they understood not the saying which he spake unto them.' (Luke, 2. 48-50.) It would appear, therefore, that his parents had not made known to him the secret of his birth, which was revealed to him supernaturally. Nevertheless, though conscious that he was the Son of the Highest, and aware of his future glory as the Messiah, whose kingdom was to last for ever, he lived in poverty and obscurity as the son of Joseph the carpenter, which humble occupation he followed in the midst of the

depraved population of Nazareth, till he was thirty years of age, when the time arrived when he should be manifested to Israel by means of his baptism by John in the river Jordan, when he was anointed by the Holy Spirit as a prophet, and sealed as the Son of God (Luke, 3. 21-23).

It is recorded that some time after his baptism Jesus appeared again to the prophet John on the banks of the Jordan, who testified of him as the Christ, saying, 'Behold the Lamb of God, who taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred before me, for he was before me, and I knew Him not: but that he should be made manifest to Israel, therefore am I come baptising in water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not; but he that sent me to baptise in water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptiseth in the Holy Spirit; and I saw, and bare record that this is the Son of God.' (John, 1. 29-34.) Now when Jesus was declared to be the Son of God by a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased,' he was virtually sealed as the Christ; for the prophet Isaiah announced that the Christ should be born of a virgin, saying, 'Jehovah himself shall give you a sign, Behold the virgin shall conceive and bear a son, and shall call his name Emmanuel' (chap. 7. 14). Wherefore he who confesses that Jesus is the Son of God confesses that he is the Lord and the Christ, which no one can do except he be begotten by the Holy Spirit. (John, 1. 12, 13; 3. 3-8. 1 Cor. 12. 3.)

When John the Baptiser was questioned by his disciples concerning Jesus, he testified of him as the prophet who was announced by Moses, saying that he himself was not the Christ, but that he was sent before him; for 'He that cometh from above is above all: he that is of the earth is earthy

and speaketh of the earth, he that cometh from above is above all, and what he hath seen and heard he testifieth, and no man receiveth his testimony. He that receiveth his testimony hath set to his seal that God is true, for he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him.' (John, 3. 28-34. Comp. Luke, 4. 1; Isa. 9. 2; 42. 1-4; 61. 1.)

When the man from heaven was anointed or set apart by the Holy Spirit, all the fulness of God was enshrined in him as in a temple, and he was qualified to be a minister of the circumcision, to confirm the promises which God had made to Israel; for the ministry of John, who prepared a people to receive Jesus as the Christ, was at an end, and now the ministry of Jesus, who was to prepare a people to receive Jehovah, began. (Mal. 4. 5, 6; 3. 1-3).*

II. The Son of God is manifested as the Prophet.

'I shall raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' (Deut. 18. 18, 19. Comp. Acts, 4. 22.)

'Then those men, when they had seen the sign that Jesus did, said, This is in truth the prophet who should come into the world.' (John, 6. 14.)

'No man hath seen God at any time; the only Son who is in the bosom of the Father, he hath made him known.' (John, 1. 18.)

* The Son of God was born about four years before the commencement of the Christian era, and his ministry lasted nearly three years and a half, so that he is supposed to have been thirty-four years of age at his death; and he had brothers and sisters, the children of his reputed father, Joseph, and of his mother, Mary. (Matt. 1. 25; 12. 46.)

The Apostle Peter testifies of the anointing of the Son of God as a prophet, a sacrificer, and a king, saying, 'For of a truth against thy holy servant, Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the nations, and the people of Israel are gathered together.' (Acts, 4. 27.) And again, 'God anointed Jesus of Nazareth with the Holy Spirit and with power, (that is, set him apart to be a prophet, mighty in deed and word,) who went about doing good, and healing all that were oppressed of the devil, for God was with him.' (Acts, 10. 38. Comp. Isa. 61. 11, 12.) And, of the Son of God, as the prophet it is written also, 'Behold my slave whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.' (Isa. 42. 1-4.)

It was at his baptism that Jesus was anointed when the Spirit of God descending like a dove lit upon him, and a voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased' (Matt. 3. 16, 17), to which anointing John the Baptiser refers, saying, 'He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.' (John, 3. 34.)

Shortly after Jesus was anointed by the Holy Spirit and sealed as the Son of God, he was manifested to Israel as the prophet, and the mediator of the new covenant, the antitype of Moses; for the time had come when, according to the prophet Daniel, the Messiah should appear to deliver Israel, his chosen people (Rom. 15. 8), for it is written that 'when the fulness of the time was come, God sent forth his Son, who was begotten of a woman, begotten under the law,

to deliver them that were under the law.' (Gal. 4. 4, 5.) He who was to be the founder of a kingdom that was to last for ever, began accordingly to exhort the lost sheep of the house of Israel to be converted, saying, 'The kingdom of heaven is at hand' (Matt. 4. 17), and having made and baptised many disciples of those who were waiting for the consolation of Israel, he sanctified them by teaching them the spiritual meaning of the law of Moses; while at the same time, he openly denounced the iniquity of the Scribes and Pharisees, who had corrupted it by their traditions; showing that he himself was the rock upon which they should build their faith, in order to be delivered from the curse of the law, and to have everlasting life (Matt. 5. 6, 7). Thus in the synagogue of Nazareth he preached, saying, 'The Spirit of the Lord is upon me because he hath anointed me to announce the good news to the poor [in spirit], he hath sent me to preach deliverance to the captives, and the receiving of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord.' (Luke, 4. 18, 19. Comp. Isa. 61. 1, 2.) We learn also from the Word of God that Jesus was led in the Spirit in the wilderness, and that he returned in the power of the Spirit into Galilee (Luke, 4. 1, 14), and that as a prophet he prayed to the Father (John, 17. 1; 11. 41, 42), and performed miracles by faith in the power of God, for in his Spirit, or power, he cast out demons (Matt. 12. 28). John the Baptiser, though he was the greatest prophet under the law, performed no miracles; for he was not anointed in power like Jesus, and he confessed that he was not the Christ, for when asked by his disciples, 'Art thou Elias? [that is, Elijah], he said, I am not; and when they asked him, Art thou that prophet? he said no.' (John, 1. 21.)

As the prophet whom God promised to raise up from among his brethren of the house of Israel, Jesus is the Word of God, for he spoke not only by inspiration, but as

God spoke by his angel to Moses: for never man spoke as he did. (Exod. 3. 4.) And accordingly we find that Moses was reproved for speaking to Israel as Jesus spoke (Num. 20. 10), who said, 'My word shall not pass away' (Matt. 24. 35); for Jesus was the Word of God, as it is written, 'I will put my words in his mouth, and he shall speak unto them all that I shall command him' (Deut. 18. 18), 'For no one hath seen God at any time: the only Son who is in the bosom of the Father, he hath made him known.' (John, 1. 18.) As the Spirit testifies, saying, that 'God at the end of these days hath spoken unto us by his Son.' (Heb. 1. 2. Comp. 13. 8.) 'The word which ye hear,' said Jesus, 'is not mine, but the Father's who sent me.' (John. 14. 24. Comp. 5. 24; 17. 8.) And he that sent him was with him (John, 8. 29. Comp. John, 1. 18; 3. 13), and hence his name is the Word of God. (John, 1. 1. Rev. 19. 13.)

The Son of God came not as the prophet of himself, but he was sent into the world by God. (John, 8. 42; 7. 28.) 'Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his palace, even the Messenger of the Covenant whom ye delight in; behold he shall come, saith the Eternal of hosts.' (Mal. 3. 1. Comp. Deut. 18. 15-18.) 'I came forth from the Father,' said he, 'and am come into the world, and again I leave the world and go to the Father.' (John, 16. 28; 20. 17. Gal. 4. 4.) And speaking of the unjust treatment which he suffered at Nazareth for telling his rebellious brethren the truth, he said, 'A prophet is not without honour, save in his own country, and in his own house.' (Matt. 13. 57.) At the same time he reveals his mysterious union with the Father, saying, 'I and the Father are one' (John, 10. 30. Comp. John, 5. 17, 19, 20); and he said to Philip, 'Believest thou that I am in the Father, and the Father in me?'

(John, 14. 10.) By virtue of which union he could say also, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven.' (John, 3. 13.) Paul tells us that he saw the third heaven in a vision, and heard things that he was not permitted to speak; but he who received the Spirit without measure was present in heaven, even while in the flesh by virtue of his union with the Father, by which also he knew the hearts of all men, because God was in him. (John, 2. 25; 4. 18. Matt. 9. 4.) And yet, though the Father and the Son are one, they are nevertheless distinct persons, God and man, for Jesus said, 'If I judge my judgment is true, for I am not alone, but [there is] I and the Father that sent me' (John. 8. 16); and he assured the Jew who called him Good Master that 'there is only one good master, that is, God' (Matt. 19. 17); and to the scribes and pharisees, who sought to take his life, he said, 'Ye seek to kill me, a man who hath told you the truth.' (John, 8. 40.) And he testified also of his human nature, saying, 'My Father is greater than I' (John, 14. 28), that is, than the greatest of all created beings. (1 Cor. 11. 3; 15. 23-28.) Finally, as the prophet to whom Jehovah gave the Spirit without measure, Jesus on certain occasions spoke not as a man inspired by God to make known his decrees to his people; but as Jehovah himself who was in him and with him, for in announcing the impending judgment of the ancient people, he uttered these words, 'O Jerusalem, Jerusalem, that killest the prophets, and stonest them who are sent to thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.' (Matt. 23. 37.) And in speaking of his own death and resurrection, he said to the unbelieving Jews, 'Destroy this temple, and in three days I will raise it up.' (John, 2. 19. Comp. Matt. 9. 6; Rom. 1. 4.) And in like manner he

said, 'Before Abraham was, I am' (John, 8. 58. Comp. Exod. 3. 14; Isa. 43. 13), which are the words of Jehovah, who spoke by his Son, for he said, 'I will put my words in his mouth, and he shall speak unto them all that I shall command him.' (Deut. 18 18.)

But although God dwelt in his Son, and spoke by him, yet he did not confer his attributes to him while in the flesh; for during his ministry he only knew those things which the Father revealed to him (Luke, 8. 45-48), and he was then ignorant of the end of the world (Mark, 8. 32), and he could do no work but by his power (Luke, 5. 17. John, 11. 40-42), for he prayed to the Father for his disciples, and he also prayed for himself that he might be glorified. (John, 17. 1.) Bearing in mind then that Jesus is the Word of God, and that by virtue of his union with the Father he is Emmanuel, or God with us, we have a clue to explain the prologue of the book of John, which was written, that we might believe that Jesus is the Christ, the Son of God.

The apostle commences his testimony to the Son of God like Mark by speaking of Jesus Christ as the prophet, whom he calls 'ho Logos,' 'the Word;' that is, the Word of God, saying, 'In the beginning was the Word, and the Word was with God, and the Word was God.' (John, 1. 1.)

That is to say, in the beginning Jesus Christ was manifested as the Word of God; and he was with God, and he was God. In this sentence John briefly testifies that Jesus was the prophet announced by Moses; and that he was with God, for his only Son was in his bosom (John, 1. 18), and that he was God, that is Emmanuel, for God was in him when in the flesh (John, 2. 19; 8. 58); though he was not manifested in him till he rose from the dead; for it is written that 'God was in the Christ reconciling the world to himself' (2 Cor. 5. 19); and hence Jesus Christ is 'Emmanuel,' that is, God with us. (Matt. 1. 23. John, 20. 28.)

2 'The same (that is, the Word) was in the beginning with God.'

3 'All things were made by means of it, and without it was not anything made that was made.'

John here continues the metaphorical designation of Jesus Christ as the Word, repeating that he was in the beginning with God, and that by means of him all things were created, because he is the Word of God, by means of which all things have been created, for 'By the Word of Jehovah were the heavens made, and all the host of them by the breath of his mouth' (Ps. 33. 6, comp. Gen. 1. 6, 7. 2 Pet. 3. 5), that is, by his will and his Spirit or power. 'For by faith we understand that the world was framed by the Word of God, so that that which is seen was not made of things which do appear.' (Heb. 11. 3.)

4 'In it is life, and the life was the light of men.'

In Jesus Christ is everlasting life (John, 5. 26; 11. 25; 17. 3. 1 John, 5. 13, 20), and 'his life was the light of men.' 'I am the light of the world,' saith the Lord. 'He that followeth me shall not walk in darkness, but shall have the light of life' (John, 8. 12, comp. 7. 38, 39; Acts, 2. 38); for when the elect have his life they believe in him, and know that God is their Father (Matt. 11. 46), for before Jesus Christ rose from the dead all men were in the dark, for it was he who 'brought life and incorruptibility to light by means of the good news' (2 Tim. 1. 10.)

5 'And the light shineth in darkness, and the darkness received it not.'

Jesus, who was the Sun of Righteousness (Mal. 4. 2), and he who was the Light of the world was rejected by the rebellious house of Israel as a false prophet. (John, 3. 19.)

6, 7, 8 'There was a man sent from God whose name was John, the same came for a witness of the light. He was not the light, but he came to bear witness to the light, that all through him might believe.'

John the Baptiser bore witness that Jesus 'was the Son of God, that all might believe that he was the Christ.' (Matt. 3. 17. Mal. 4. 5, 6.)

9 'That (namely, the Word) was the true light, which coming into the world, lighteth every man.' (Eph. 4. 21.)

For Jesus 'was a light to lighten the nations, and the glory of thy people of Israel.' (Luke, 2. 32.)

10 'It (the Word) was in the world, and the world was made by means of it, and the world knew it not.'

The meaning of these words is explained by what has already been said on the 3rd verse, for Jesus Christ was the Word of God, by means of which all things were created.

11 'It (the Word) came to its own, and its own received it not.' (See ver. 5; Matt. 23. 37; 27. 63, 64. John, 7. 12, 48.)

Instead of receiving Jesus as the Son of God and the Mediator of the covenant of grace, the rulers of his people crucified him as a deceiver (Matt. 28. 63), as Peter testified, saying, 'Ye men of Israel, hear these words; Jesus the Nazarene, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised again.' (Acts, 2. 22-24.)

12, 13 'But as many as received it [the Word], to them gave it power to become children of God, having been begotten not by blood, nor by the flesh, nor by the will of man, but by God.'

The righteous Jews who received Jesus Christ as the Son of God did not do so as children of Abraham, but because they were begotten by God, and they had a right to call Jehovah their Father; and so also have all the elect who are called to his kingdom. (John, 3. 3. Acts, 2. 38, 39.)

14 'And the Word was made flesh, and dwelt among us, and we beheld its glory, as the glory of the only Son of the Father, full of grace and truth.'

And the Word of God, that is, the man Jesus Christ, was made flesh, or made manifest in flesh, when God glorified him by raising him from the dead as his Son (Acts, 13. 38. Heb. 1. 5), to whom he has given all power in heaven and on earth. (Matt. 28. 18. Rom. 1. 4. Heb. 1. 13. 2 Cor. 4. 6. 1 Cor. 2. 8. Phil. 2. 11). It was expedient that the Christ should appear in flesh, and not in vision; otherwise he could not have been identified by his disciples as their Lord. (John, 20. 17.) And he dwelt among his disciples for forty days (Acts, 1. 1-3. 1 Cor. 15. 3-6. Matt. 28. 16-18), who beheld his glory, as did also the angels of God (Acts, 1. 9, 10). This is the testimony of the apostle John to the resurrection of Jesus Christ, that is, to his second birth in a glorified body as the Son of God, and the first-born of the new creation, being the first-born from the dead, of which he spoke to his disciples before he suffered (John, 16. 19-22), and of which also the Spirit testified, saying, 'Thou art my son, this day have I begotten thee.' (Ps. 2. 7. Acts, 13. 33.) Then it was that the Son of God was crowned with glory and honour, and manifested as Emmanuel, and the mystery of the Christ, which was hid from the foundation of the world, was revealed to the faithful, as it is written, 'Great is the mystery of godliness [or of the Christ], who was manifested in flesh, justified in Spirit, seen of angels, preached among the nations, believed on in the world, taken up in glory.' (1 Tim. 3. 16.) And in the first epistle of John it is written, that every spirit 'that confesseth that Jesus, the Christ, is come in flesh, is of God.' (1 John, 4. 2.) And Peter says that the Christ was put to death in the flesh, but was made to live in Spirit (1 Pet. 3. 18); for he was 'declared to be the Son of God in power by the resurrection from the dead' (Rom.

1. 4); God having made him the Lord and the Christ by virtue of his mediatorial sacrifice for the sins of his brethren, as he himself testified, saying to his disciples, after he rose from the dead, 'O fools and slow of heart to believe all that the prophets have spoken: was it not expedient that the Christ should suffer these things that he might enter into his glory?' (Luke, 24. 25, 26. Comp. Acts, 2. 23, 24, 36; Eph. 4. 8-10.) By raising Jesus from the dead, God justified him as a true prophet, for Jesus, when in the flesh, said he was the Christ, the Son of God (Matt. 26. 63, 64), and as a prophet he announced his own death and resurrection (Matt. 16. 21), saying that his blood would be shed for many for the pardon of sins (Matt. 26. 28), and he said, 'Destroy this temple, and in three days I will raise it up.' (John, 2. 19. Comp. Matt. 26 61.)

15 'John did bear witness of him, and cried, saying, This was he of whom I spake, he that cometh after me, is before me, for he was before me.' (Gen. 12. 1-4. Deut. 18. 15-18. Isa. 40. 3. Mal. 3. 1-3.)

16 'And of his fulness have we all received, namely, grace for grace.'

17 'For the law was given by Moses, but grace and truth came by Jesus Christ.' Here the apostle drops the metaphorical appellation, 'the Word,' by which he had hitherto designated the Son of God, plainly showing that he of whom he had spoken, was the antitype of Moses, and the Mediator of the covenant of grace; for the law which condemned man to die as a sinner was given by Moses, but salvation and truth came by Jesus Christ, the man from heaven.

In the beginning of the Epistle to the Hebrews, we find a parallel testimony to that of John respecting the manifestation of Jesus as the Prophet, and as the Lord, and the Christ, and as Emmanuel, for it is written that 'God, who at sundry times and in divers manners spake in time

past unto the fathers by the prophets, hath at the end of these days spoken unto us by his Son, whom he hath appointed heir of all things, by means of whom also he made the world (comp. John, 1. 1-3); who being the brightness of his glory, and the express image of his nature, and upholding all things by the word of his power, when he had purged sins, sat down on the right hand of the majesty on high; being made so much superior to the angels, as he hath by inheritance a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?' (John, 1. 14; Acts, 13. 33.) And again, 'I will be to him a Father, and he shall be to me a Son. And when he bringeth again the first-born (from the dead) into the world, he saith, Let all the angels of God worship him. And of the angels he saith, Who maketh his angels powers (spirits), and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, and a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with an oil of gladness above thy fellows.' (Heb. 1. 1-9.)

When God raised his only Son from the dead, he anointed him with an oil of gladness above his brethren, for he crowned him with glory and honour (Heb. 2. 9), and made him the Lord and the Christ (Acts, 2. 36), that is, their King and their Saviour, and in him Jehovah was manifested to the faithful, for all the fulness of the Deity dwelt in him (Col. 2. 9), and to him therefore the prophet applied the words which are addressed by the Psalmist to God, for he is Emmanuel, God with us. (Heb. 1. 10-12. Ps. 102. 25-27.)

In his first Epistle John testifies to the resurrection of the Christ, who is called the Word of life, because he brought incorruptibility and everlasting life to light when he

rose from the dead (1 John, 1. 1-3); for he was then no longer in the flesh; though in flesh, for he had a glorified body, that is, a body like unto the angels, in which he was taken up into heaven. (Acts, 1. 1-3, 9, 10.)

When we know that the Son of God is the Word of God, we understand how God made all things by means of him (John, 1. 3. Heb. 1. 2); and when we know that God who has created all things is one with the Son and manifested in him, we can comprehend how the Son created all things. (Col. 1. 15–19; 2. 9.)

II. The Son of God is manifested as the Lord and the Christ by his resurrection from the dead.

'I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.' (Dan 7. 13, 14. Comp. Isa. 9. 6, 7; Luke, 1. 32, 33.)

'Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both the Lord and the Christ.' (Acts, 2. 36. Comp. 5. 31; Luke, 2. 11.) 'All power is given to me in heaven and in earth.' (Matt. 28. 18.)

As God accepted the sacrifice of Jesus for the salvation of the souls of the elect, he glorified him by raising him from the dead, and he made him the Lord and the Saviour of his people, according to his promise, as it is written in the book of Isaiah, 'By his knowledge shall my righteous slave justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath

poured out his soul (life) unto death' (53. 11, 12); for he 'Was delivered because of our offences, and was raised again because of our justification.' (Rev. 4. 25.) And David, speaking in the Spirit of the resurrection and the glory of his Son, saith, 'I will declare the decree, Jehovah hath said unto me: Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possessions.' (Ps. 11. 7, 8. Comp. Acts, 13. 33.) And, again, 'Jehovah said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool' (Ps. 110. 1. Matt. 22. 42-45); and the prophet Isaiah testifies of his glory, saying, 'And now, saith Jehovah that formed me from the womb to be his slave, to bring back Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength.' (Isa. 49. 5.) 'What is man, saith the Spirit, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him for a little while inferior to the angels; thou crownest him with glory and honour; thou hast put all things in subjection under his feet. For in that he hath put all things in subjection under him he left nothing that is not put under him. But now we see this Jesus who was made for a little while lower than the angels crowned with glory and honour on account of the death which he suffered for all men.' (Heb. 2. 6-9. Comp. Heb. 13. 20; Rom. 4. 25.) That Jesus was raised again from the dead by God and justified in Spirit, that is, in power as his Son, and therefore as the Christ, on account of his sacrifice for the sins of his brethren, as he himself announced, is shown by the following scriptures, namely, Matt. 16. 21. John, 17. 4, 5. Acts, 2. 24, 32. Luke, 24. 25, 26. Rom. 1. 4. 1 Cor. 6. 14. Phil. 2. 8-11. Col. 2. 12. 1 Thess. 1. 10. 2 Tim. 2. 8. Heb. 11. 35. 1 Pet. 1. 20.

And hence to confess that Jesus is come in flesh, is to confess that God raised him from the dead, and to acknowledge him to be the Lord (1 Cor. 12. 3. Rom. 10. 9), for he was declared to be the Son of God in power by the resurrection from the dead. (Rom. 1. 4. Matt. 28. 18. John, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18.) And it was by the power of God that he was awakened from the dead and glorified (Acts, 5. 30, 31), for though he was crucified in weakness he liveth by the power of God (2 Cor. 13. 4. Eph. 1. 19, 20); having been put to death in the flesh, but made to live in Spirit (1 Pet. 3. 18), that is in power. He is the Lord of all (Acts, 10. 36. Eph. 1. 9, 10, 20-23. Heb. 1. 2), the Prince of the kings of the earth (Rev. 1. 5), for though Satan is the chief of the world, yet his designs are overruled by God 'who poureth contempt upon princes, and causeth them to wander in the wilderness.' (Ps. 107. 40.) How wonderful it is, my brethren, to think that the Son of Man, who was in all things made like unto us, who was despised and rejected by men, should, now that he is glorified, have all power in heaven and on earth! For which glory he prayed to God before he suffered, saying, 'I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with the glory which I had with thee before the world was.' (John, 17. 4, 5. Comp. 7. 39; 12. 16-28; 13. 3, 31; 17. 24.) That the Son of God was glorified before the foundation of the world is evident, for he was appointed to be the Mediator between God and men before God created it, as the Spirit testifies, saying, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of the Christ, as of a lamb without blemish and without spot: who, verily, was appointed before the foundation of the world, but was manifested at the

end of the time for you.' (1 Pet. 1. 18-20. Comp. Rom. 3. 25; Mic. 5. 2-5.) Now, as in the mind of God his only Son was appointed to be the Mediator of the covenant of grace before the foundation of the world, it follows, that he was glorified before the foundation of the world, for all things are present to the mind of the Eternal, who accomplisheth all things according to the good pleasure of his will. And accordingly his prayer was heard; and his disciples saw his glory as the Son of God when he was manifested in flesh (John, 1. 14); having been made perfect through suffering (Heb. 2. 10. Luke, 13. 32; 24. 26), for he told his disciples, in speaking of his death, that he would be made perfect, that is, glorified, the third day. (Luke, 13. 32.) And hence the angel of God said unto the shepherds, 'Unto you is born in the city of David, a Saviour, who is the Christ, the Lord.' (Luke, 2. 11.) And Elisabeth called Mary, The mother of her Lord. (Luke, 1. 43.) For to this end the Christ died and lived that he might be the Lord of the dead and the living. (Rom. 14. 9. Comp. Matt. 22. 43.)

And of the glory and power of the Son of God Paul testifies, saying of him, 'And being in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.' (Phil. 2. 8-11.) Thus Jesus, for the joy that was set before him endured the cross, 'despising the shame, and is set down on the right hand of the throne of God.' (Heb. 12. 2. Comp. Heb. 2. 7-10.) For he was manifested to destroy the works of the devil, and having finished the work that God gave him to do, his Father raised him again

from the dead, for he who delivered him for our offences raised him again because of our justification (Rom. 4. 25); for God glorified him on account of his obedience and made him the heir of all things (Matt. 21. 38), and hath put in subjection to him the world to come, that is, the generations which shall be on the earth when he shall come again in glory, for as yet we see not all things subject to him (Heb. 2. 8), and he shall reign for ever over the house of Israel. (Luke, 1. 32, 33. 2 Pet. 3. 18. Heb. 1. 5-11. Comp. 2 Sam. 7. 12.) Jesus was born King of the Jews, and he died as King of the Jews (Matt. 2. 2; 27. 37); but his kingdom is not temporal, but spiritual (John, 18. 36), and it was not established till God raised him from the dead, when all power was given to him in heaven and on earth. (Matt. 28. 18.) There was no King of Israel from Zedekiah till the Son of David came to the throne, according to the prophecy of Ezekiel (37. 20-28. 2 Chron. 36. 11), for the Spirit testified that 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.' (Gen. 49. 10.) Under the Mosaic dispensation, which was a theocracy, Jehovah governed the house of Israel as king (Judg. 8. 23. Isa. 33. 22); but in the dispensation of grace the kingly office is conferred on his Son (Matt. 22. 42, 45; 25. 31-46), for 'At length the lawgiver hath come forth, whose goings forth have been of old, from the days of eternity, who shall rule over the house of Jacob for ever.' (Mic. 5. 2-5.)

The Son glorified of God is the last Adam, being the first of all the new creation of God (Rev. 3. 14; 21. 5), for he is the first-born among many brethren (Rom. 8. 29), being the first man born from the dead, that among all he might have the pre-eminence (Col. 1. 18. Heb. 1. 7-9); and as the King of the Israel of God he now sits on the throne

of his father David in heaven, which is also the throne of his Father Jehovah (Isa. 16. 5. Rev. 3. 21; 5. 15; 22. 3), as the Lord of lords and the King of kings (Rev. 17. 14), whom Stephen saw in a vision when the heavens were opened and he saw the glory of God, and Jesus standing at the right hand of God, that is, having all the power of the Eternal. (Acts, 7. 55.) And he must reign until he puts all his enemies under his footstool; for God 'hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him who put all things under him, that God may be all things and in all.' (1 Cor. 15. 27, 28. Comp. Heb. 2. 8.)

As the King of the Israel of God, Jesus Christ is a sovereign sacrificer for the age after the order of Melchizedek, for the Spirit saith that 'The Christ glorified not himself to be made a sovereign sacrificer, but he glorified him who said unto him, Thou art my Son, to-day I have begotten thee, as he saith also in another place, Thou art a sacrificer for the age after the order of Melchizedek.' (Heb. 5. 5, 6. Ps. 2. 7; 110. 4.) To which testimony may be added the words of Zechariah, who said, 'Behold the man whose name is the Branch, and he shall grow up out of his place. And he shall build the temple of Jehovah, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a sacrificer upon his throne: and the counsel of peace shall be between them.' (Zech. 6. 12, 13. Comp. Mic. 5. 2-5; Acts, 15. 15-18.) The glorified Son of God has entered into the heavenly tabernacle as the antitype of Aaron, and as such he is the intercessor of his people till the end of the age.

And Jesus is also the judge of the saints, as Jehovah was the judge of the house of Israel according to the flesh.

(Isa. 33. 22.) 'For the Father judgeth no man, but hath committed all judgment to the Son; and hath given him authority to execute judgment also, because he is the Son of Man (John, 5. 22-27), that is, because he is the Lord and the Christ he shall judge the saints during this dispensation (1 Cor. 5. 4), and at the last day when he shall also judge the workers of iniquity. (Matt. 25. 31-46. Acts, 10. 42.) For us, then, there is but one Lord Jesus Christ, through whom are all things, and we through him (1 Cor. 8. 6); for all things come to us from God by means of his beloved Son, whom he hath set at his right hand in the heavenly sanctuary, 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this age but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all to the assembly, which is his body, the fulness of him that accomplisheth all things in all.' (Eph. 1. 20-23.)

IV. God is manifested in Jesus Christ, who is therefore the manifestation of the Father, and virtually God with us.

'Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.' (Matt. 1. 23. Comp. Isa. 7. 14.)

From the beginning of the world, fallen man has ever felt a desire to draw near to God, and to offer to him sacrifices of propitiation, but his worship soon degenerated into polytheism and idolatry, which the Apostle Paul has characterized as the ignorant worship of 'the unknown God.' To counteract the tendency to superstition, which seems natural to man, and to preserve a testimony of the truth on the earth, God set apart the posterity of Abraham, to whom he gave a law, the first article of which condemned the worship

of idols; for he commanded his chosen people, saying, 'Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor worship them.' (Exod. 20. 4-6.) God, however, graciously vouchsafed to manifest his presence typically in the sanctuary by the Shekinah, or visible glory, which was seen once a-year by the sovereign sacrificer of Israel; but to the faithful Jews who longed to come into the presence of God, this blessing was denied, and hence Job exclaims, 'O that I might find him, and come unto his throne!' and, prompted by the same feeling, Philip said to Jesus, 'Show us the Father and it sufficeth us.' (John, 14. 8.)

To satisfy the desire of his children, God created his Son Jesus Christ in his own image, when he raised him from the dead; and accordingly, our Lord, in the days of his flesh, said to his disciples, 'Blessed are the pure in heart, for they shall see God' (Matt. 5. 8); which promise was fulfilled, as Thomas confessed, saying unto Jesus, 'My Lord, and my God;' for God was visible in the glorified body of his Son Jesus Christ, who is therefore Emmanuel, that is, God with us; because God is manifested in him who is the brightness of his glory, and the express image of his nature, of whom the Spirit saith, 'Let all the angels of God worship him.' (Heb. 1. 6.) Though not manifested to the saints as God till he rose from the dead, Jesus said to Philip, 'He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?' (John, 14. 8-10.) And it is recorded that when the mystery of the Christ was revealed, his disciples worshipped him, which, if he were not God, would have been idolatry. (Deut. 6. 13. Matt. 4. 10.) It is in the glorified man, therefore,

who is the first-born of the new creation, that Jehovah is made manifest to his children, for although we cannot see God, we can see a man who is his image; for God has communicated to his beloved Son all the elements of his nature, and he has conferred on him his attributes, so that he is virtually God with us. And accordingly it is written, that while he blessed his disciples 'He was parted from them, and carried into heaven, and they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.' (Luke, 24. 51-53. Matt. 28. 9-17. Acts, 1. 24.) And he has graciously promised that where two or three come together to worship him, he is there spiritually in the midst of them (Matt. 18. 20), for in Jesus Christ, the saints know where to find Jehovah and to come unto his throne.

When Jesus was manifested in flesh as the Christ, he was manifested also as God; for the Spirit saith, 'Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be the Wonderful, the Counsellor, the mighty God, the Father of eternity, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of the Eternal of hosts will perform this.' (Isa. 9. 6, 7.) The humanity, the lordship, and the divinity of Jesus Christ are clearly set forth in these words, to which also Paul bears witness, saying of the glorified Son of God, 'He is the image of the invisible God, the first-born of all the creation; because by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all were created by him, and he is before all things, and by him all things subsist. And he is the head

of the assembly; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence, for it hath pleased all the fulness [of God] to dwell in him.' (Col. 1. 15-19.)

Jesus Christ is the beginning, for he is the first of the new creation of God, being the first man born from the dead, and by him are all things created, for it hath pleased him who is the Creator of all things to dwell in him bodily (Col. 2. 9), and not figuratively, as in the earthly tabernacle. (Comp. John, 1. 1-16; 3. 14; 14. 9: Rev. 1. 8.) And hence it is written also that 'being in the form of God he thought it not usurpation to be equal with God.' (Phil. 2. 6.) And Jehovah is called the Christ by the apostle Paul, because he dwelt in his Son (1 Cor. 10. 4-9. Eph. 5. 14. Comp. Isa. 60. 1. 1 Pet. 3. 18-20); according to the words of Zephaniah, 'The King of Israel, Jehovah, is in the midst of thee, thou shalt not see evil any more.' (Zeph. 3. 15.) And Isaiah saith of John the Baptiser who announced the coming of the Christ, 'The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.' (Isa. 40. 3. Comp. Mal. 4. 5, 6.) The Lord Jesus Christ is therefore the image of Jehovah, and virtually God, as the apostle John testified, saying of him, 'It is he who is the true God and everlasting life.' (1 John, 5. 20.) That Jesus is not essentially God is, however, evident, for although he is immortal, he is not eternal like the Father, for eternity is an incommunicable element of the divine nature. Jehovah is enshrined in the body of his glorified Son as in a temple; and the Father and the Son have one mind (John, 10. 29, 30), and one action (John, 5. 19, 20), but yet they are distinct as God and man. The man Jesus Christ is the impersonation of the Father, who has delivered all things into his hands as the Lord

of all (John, 16. 15. Matt. 11. 27. Luke, 10. 22. Acts, 10. 36); but to maintain as some do that he existed before the foundation of the world, and that he is co-eternal with the Father, is contrary to the scripture. The Son of God is Emmanuel, that is, God is one with him and is manifested in him to the faithful; and in this sense we interpret the words of Paul, who bears witness to Jesus, saying, 'Of whom as concerning the flesh the Christ came, who is over all, God blessed for ever.' (Rom. 9. 5. Comp. John, 20. 28.) And again he says, 'Looking for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us.' (Titus, 3. 13, 14). It is by knowing that the Son of God is Emmanuel, that we know him as God; for though we hold that he is essentially man, we believe that he is virtually God, because all the fulness of the Deity dwells in him bodily. We thus maintain the humanity of the Christ and the supremacy of Jehovah the Father of Eternity, for there is but one God, who is the God of our Lord Jesus Christ, and our God, for the head of the Christ is God. (1 Cor. 11. 3. Comp. Matt. 27. 46; John, 20. 17.) But as regards the union of the Father with the Son, it is a mystery like the union of the soul with the body, which escapes the most subtle analysis of the metaphysician and the physiologist; and it is no wonder, therefore, that the relation of the Father to the Son should be hidden from man, seeing that he is a mystery to himself. It is sufficient for us to see the Father in the Son, for in him we find him, and can come unto his throne. (Acts, 7. 55, 56.) Thus we give a reason for our faith in the Son of God, and are no more children tossed to and fro by every wind of doctrine, by the sleight of cunning men who lie in wait to deceive us. Having come to the knowledge of the Son of God as he is revealed to us in the Holy Scriptures, we shall now conclude with the exhortation

of the apostle Paul, 'As ye have received the Christ Jesus as the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after the Christ, for in him dwelleth all the fulness of the Deity bodily.' (Col. 2. 6-9)

CHAPTER III.

THE HOLY SPIRIT.

'*And the Spirit of God moved on the face of the waters.*'—GEN. 1. 2.

'*And the eternal God formed man of the dust of the earth, and breathed into his nostrils the breath of life.*'—GEN. 2. 7.

I. GOD regenerates the souls of the elect, and moves his prophets by the Holy Spirit.

II. The Holy Spirit in the saints.

III. The various meanings of the word 'spirit.'

In order to understand the doctrine of the Holy Spirit, we must begin by defining the original meaning of the word spirit. Now we know that this word comes from the Latin 'spiritus,' which signifies 'breath,' which we shall therefore substitute for 'spirit,' in speaking of the regeneration of the souls of the elect, and of the inspiration of the prophets, both of which are the effects of God's power, which in the figurative language of the Scripture is called his Breath; for it is said that God imparted animal life to man when he created him by his Breath. And in the Psalms it is written that 'By the word of Jehovah were the heavens made;' that is, by his will, 'and all the host of them by the breath of his mouth.' (33. 6.) It is plain therefore that the breath of God signifies his power. And in this sense we understand how 'the Breath' which in Greek is 'to pneuma,'

regenerates the souls of his elect, and imparts to them everlasting life, as the Lord testified when he said to Nicodemus, 'That which is begotten by the flesh is flesh,' that is to say, mortal; 'but that which is begotten by the Breath [of God] is breath' (John, 3. 6), that is to say, everlasting life; 'for it is the Breath [of God] or the power of God, that giveth life.' (John, 6. 63.) And by the same Breath whereby God moved his servants the prophets to speak in his name, he regenerates the souls of the elect, as Jesus testified to Nicodemus, saying, 'Marvel not that I said unto thee, Ye must be begotten from above. The breath [of God] bloweth where it listeth, and thou hearest the voice thereof, but canst not tell whence it cometh, and whither it goeth; and so is every one that is begotten by the Breath' [of God]. (John, 3. 7, 8. Comp. John, 1. 12, 13; 3. 3.) The teacher of Israel confessed that Jesus was a prophet sent from God, and having heard his words he heard the voice of the Breath of God, that is to say, the voice which spoke by the power of God; and as God confers this power on whom he chooses, so does he in like manner regenerate by his Breath the souls of those whom he has elected to be his children according to the purpose of his own will before the foundation of the world. As a master of Israel Nicodemus was no doubt familiar with the doctrine of the Holy Breath as regarded the inspiration of the prophets, for he knew that Jehovah put his Breath on Moses and the seventy elders (Num. 11. 10-29. Comp. Isa. 63. 11; Acts, 7. 51), but he was ignorant of the promise that the saints should be made sons of God in this dispensation, which promise obviously implied their regeneration by the Breath of God, which is called holy, to distinguish it from the power of the flesh or of man; and Jesus calls the new birth of the elect and the gift of prophecy earthly things, for they are manifestations of God's power on earth, of which man is cognizant.

In the following scriptures, therefore, the word Breath,

or 'Spirit,' as it is rendered in our translation, signifies the power of God by which he moved his prophets to speak in his name, and to perform miracles to authenticate their mission, namely, Matt. 12. 28. Acts, 1. 8; 10. 38. Rom. 15. 19. 1 Cor. 2. 4. Eph. 3. 5, which is conformable to the testimony of the prophet Ezekiel, who said when he saw visions of God that the hand of Jehovah was upon him. (Ezek. 1. 3.) 'And the Breath entered into me when he spake to me, and set me upon my feet, that I heard him that spake to me.' (Ezek. 2. 2.) And again, 'The Breath took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of Jehovah from his place.' (Ezek. 3. 12.) The Breath of God came on Balaam, and on Caiaphas, though they were unbelievers; and David was in fear lest he should be deprived of the Holy Breath on account of his sin, like his predecessor, Saul. (Ps. 51. 11.)

The Holy Breath came on the Son of God at his baptism, when God anointed him as a prophet. And in John, 3. 34, it is said that Jesus received the Breath of God without measure; and in Luke, 4. 1, 18; Isa. 61. 1, that he was filled with it, and that he returned in the power of the Breath into Galilee (Luke, 4. 14), that is, by divine inspiration. And in the everlasting Breath or power of God which was in him, he offered himself as a victim on the cross. (Heb. 9. 14. John, 10. 18.) And in it he gave his commandments to his apostles. (Acts, 1. 2. Comp. 10. 36.) And it was by the Holy Breath in which they were immersed that they revealed the will of the Lord and performed miracles, as his witnesses (Rom. 15. 19. 1 Cor. 2. 11. 1 Thess. 1. 5); for while under the law they could not testify of the Son of man as the Christ, as they did not then know him as the Saviour of their souls, and the founder of a spiritual kingdom (Matt. 16. 20-23); and when that kingdom came, they could not witness for their Lord till he endued them with power

from on high. (Luke, 24. 49. Acts, 1. 8; 2. 1-4.) But the prophet was not always under the influence of the power of God: to be in the Breath, therefore, signifies that the prophet was in the ecstatic state in which he received revelations from God, and could communicate his word as his infallible witness for the truth. 'For prophecy never came at any time by the will of man; but holy men of God spake as they were moved by the Holy Breath' (2 Pet. 1. 21. Comp. John, 16. 13), which is also called the Breath of holiness. (Rom. 1. 4.) When therefore it is said that the Breath of God speaks to the assemblies, the meaning is that the prophet speaks to them. (Rev. 1. 10. 1 Tim. 4. 1.) And when Peter said that the Christ was put to death in the flesh, and made to live in Breath, the meaning is that he was made to live in power (Comp. Rom. 1. 4; Matt. 28. 18), by which he went and preached to the souls who are now in prison; that is to say, God who was manifested in his Son, went by his power and announced the salvation of the elect and the judgment of the world by means of his prophet Noah. (1 Pet. 3. 18-20. Comp. 1 Pet. 1. 11. 1 Cor. 10. 4-9.)

The pouring-out of the Breath of God on Israel at the coming of the Messiah was announced by the prophet Isaiah, saying, 'I will pour my Breath upon thy posterity, and my blessing upon thine offspring.' (Isa. 44. 3.) And still more distinctly by the prophet Joel who said, 'Ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and none else. And it shall come to pass afterwards that I will pour out my Breath upon all flesh' (Acts, 2. 1-4; 10. 46): 'and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the slaves, men and women, will I pour out my Breath.' (Joel, 2. 27-29.) And accordingly, John the Baptiser testified of the Christ, saying, 'He shall immerse you in the Holy Breath, and in fire.' (Matt. 3. 2. Comp. Mark, 1. 8.) When, therefore,

the Lord announced his death and ascension into heaven, he said to the apostles, 'I will pray the Father, and he shall give you another Defender, that he may abide with you for the age; even the Breath of truth, which the world cannot receive, because it seeth it not, neither knoweth it; but ye know it; for it dwelleth with you, and shall be in you. I will not leave you orphans, I will come to you.' (John, 14. 16-18.)

The Breath of truth, or the power of revealing God's word, was in Jesus, who was the word of God; but the world, that is, the Jewish nation, received it not, for it saw it not; but the apostles saw it, for they confessed that he was 'a prophet mighty in deed and word before God and all the people.' (Luke, 24. 19.) And the Lord promised that the Breath of truth which dwelt with them should be in them as their defender, and the defender of his disciples, who should not be left orphans; for they would receive power to communicate his word to the saints; by means of which he would remain with them till the end of the age. (Matt. 28. 20.) The power of prophecy, or of revealing my word, shall be in you, saith Jesus to the apostles, and thus he still speaks to us in their writings, in which we hear his word, which is the divine Paraclete that defends us against all the assaults of the enemies of the truth. The Holy Breath in which they were immersed guided the apostles into all truth; but it is not the Holy Breath that guides us into all truth, but the word of our Lord that came to the apostles by the Holy Breath. It is not the gift of inspiration, that remains with the saints as their defender; but the word of God that came by it, as he assured the apostles, saying, 'The Defender which is the Holy Breath, which the Father will send in my name, it shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.' (John, 15. 26.) But when the defender is come, which I will send

unto you from the Father, even the Breath of truth, which proceedeth from the Father, it shall testify of me; and ye shall bear witness, because ye have been with me from the beginning.' (John, 15, 26, 27. Comp. 1 John, 1. 2.) And again, Jesus said, 'It is expedient for you that I go away, for if I go not away, the Defender will not come unto you; but if I depart, I will send it unto you. And when it is come, it will convince the world of sin, and of righteousness, and of judgment: of sin, because they have not believed on me; of righteousness, because I go to the Father, and ye see me no more; and of judgment, because the prince of this world is judged.' (John, 16. 7-11.)

The Holy Breath came from the Father through the Son, who is the Lord of all, and when immersed in it, the apostles received power to bear witness to the sin of the Jews who had denied Jesus as the Messiah, and put him to death as a false prophet (Acts, 2. 23, 36. Deut. 18. 15-18), and to the righteousness of God which is by faith in him to all nations (Acts, 2. 37, 38), and to the tribulation of Israel (Acts, 2. 40), and to the judgment of the unrighteous rulers of the nation at the last day, for God had overcome the powers of this world by raising Jesus from the dead. (Matt. 19. 28.) 'For we are witnesses,' said Peter, 'of these things;' and so is also the Holy Breath which God hath given to them that obey him. (Acts, 5. 31, 32. Comp. John, 14. 15-18, 26; Luke, 24. 49.) And of this gift the Lord further testified, saying, 'Howbeit when it, the Breath of truth, is come, it will guide you unto all truth: for it shall not speak of itself; but whatsoever it shall hear that shall it speak; and it will show you things to come.' (See 2 Pet. 1. 21). 'It shall glorify me: for it shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that it shall take of mine and show it unto you.' (John, 16. 13, 14. Comp. John, 15. 24-27.)

In obedience to the commandment of the Lord, the apostles tarried at Jerusalem till they were 'endued with power from on high' (Luke, 24. 49) as he had promised before he ascended into heaven, saying unto his beloved brethren who were to be his witnesses, 'John truly immersed in water; but ye shall be immersed in the Holy Breath not many days hence.' (Acts, 1. 4. Comp. Eph. 4. 8-10; Acts, 2. 27-33.) A gracious promise, which he fulfilled on the day of Pentecost, when the disciples were assembled with one accord in one place: 'When suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them separate tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Breath, and they began to speak in other languages, as the Breath gave them utterance.' (Acts, 2. 1-4. Comp. 9. 17; 10. 46; 19. 6.)

It was by the Holy Breath, which descended under the figure of a dove, that John knew Jesus at his baptism as the Christ, and by it the apostles witnessed for his resurrection from the dead. And hence it is written, 'Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Breath [of God] that beareth witness, because the Breath is truth. For there are three that bear witness, the Breath [of God], and the water, and the blood: and these three agree in one' (1 John, 5. 5-8. Comp. Acts, 2.), that is, in bearing witness that Jesus is the Son of God.

In Eph. 3. 5, speaking of the mystery of the Christ which he announced to the nations, the apostle Paul says, which mystery 'in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Breath.' And in 1 Cor. 12. 4-6, he testifies

of the power of God by which the apostles and prophets witnessed for the Christ, saying, 'Now there are diversities of gifts, but the same Breath, and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all things in all.' 'But all these worketh the one and the selfsame Breath, dividing to every man as it wills' (1 Cor. 12. 4-6, 11), that is, as God wills. (Heb. 2. 4.)

It was by the Holy Breath that the apostles communicated the word of the Lord to the saints, and by it, also, they were guided in their acts, for when Paul and his companions came to Mysia, they essayed to go into Bithynia, 'but the Breath of Jesus suffered them not.' (Acts, 16. 7. Comp. Matt. 10. 19, 20. Acts, 4. 8; 6. 10; 13. 4; 15. 28; 19. 21; 20. 22; 21. 4-12; 23. 5. 2 Cor. 1. 17; 10. 2. Gal. 2. 1, 2.) And the prophets were guided under the law by the same power (1 Kings, 18. 11; 15. 29. Ezek. 3. 12, 14. Luke, 11. 27), which power was not confined to the apostles, for all who were immersed in the Holy Breath were endued with it (Acts, 6. 3; 8. 29, 39; 13. 1-4); and by the Breath of God the apostles foretold future events (John, 16. 13. Acts, 5. 9; 23. 3; 27. 10, 22), and performed miracles according to his promise. (John, 14. 11-14. Acts, 3. 6.) Hence, it is said, that to resist the testimony of the prophets is to resist the Holy Breath, or the power of God, by which they were moved to speak and act as his servants (Acts, 7. 51, 52. Isa. 59. 20, 21); and to tell a lie to a prophet was to lie against God. (Acts, 5. 1-11.) And Paul, speaking of himself as a prophet, uses the word 'pneuma,' or breath, to signify mind, in the first Epistle to the Corinthians, in which case it may be rendered by the word 'spirit,' for he says, it was by the Spirit or mind of God which was given to him, that he knew the secret things of God, for 'God hath revealed them to us by means of the Spirit; for the Spirit searcheth all things, yea, the deep

things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the deep things of God knoweth no one save the Spirit of God. Now we have not received the spirit of the world, but the spirit which comes from God, that we might know the things that are freely given to us by God: which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged by no one. For who hath known the mind of the Lord that he might instruct him? But we have the mind of the Christ.' (1 Cor. 2. 10-16. Comp. 7. 40.)

The Breath of truth, or the power of revealing the words of the Lord to the saints, was a gift conferred exclusively on the apostles (John, 14. 16-18), and they only could impart spiritual gifts to the brethren by means of the imposition of their hands; for Philip, who performed miracles in the name of the Lord Jesus, was incapable of conferring this power on other disciples (Acts, 8. 14-17), so that shortly after the death of the apostles all spiritual gifts ceased to be manifested, and whosoever, since that time, claims to be moved by the Holy Breath, deceives himself and others; for since then the Lord has made no revelations to the saints, as the object for which he originally made them was fully accomplished by the testimony of his holy apostles and prophets. (Acts, 20. 27.) This is a fact to which we beg to call the attention of our brethren, for it is upon the erroneous assumption that the Holy Breath still remains with the saints that certain heretics teach God's children doctrines contrary to the Scriptures, alleging that they are guided in their testimony supernaturally, like the apostles, whereas they are, in reality, moved solely by their own carnal mind;

and by pretending to be guided by special inspiration, religious fanatics often bring discredit on the name of Jesus Christ whom they profess to honour by their zeal; but 'Woe unto the foolish prophets, saith Jehovah, that walk after their own breath, and speak without having seen anything.' (Ezek. 13. 3.)

II. The Holy Spirit in the saints.

'For ye have not received the spirit of bondage to be again in fear; but ye have received the Spirit of adoption, wherein we cry, Abba! Father!' (Rom. 8. 15.)

As the word 'pneuma,' which, properly speaking, signifies breath, is used in a figurative sense to denote the frame or disposition of mind of the adopted sons of God who obey their Heavenly Father from love, it may be rendered by the word 'spirit,' and in this sense it is used by Paul, who exhorted the brethren in Galatia, saying, 'If we live by the Spirit let us also walk by the Spirit.' (Gal. 5. 25. Comp. Rom. 8. 13, 14.) That is to say, as we are sons of God let us walk as his sons, and not as slaves under the law of Moses. The Spirit of adoption, or of the adopted sons of God, is received by faith in his word; for Jesus said, 'Blessed are the peacemakers: for they shall be sons of God' (Matt. 5. 9); and again, 'That ye may be sons of your Father who is in heaven' (Matt. 5. 45. Comp. Gal. 3. 2), in which spirit the saints obey God as their Father, and Jesus Christ as their Lord. This spirit is called the Spirit of God because it is his gift to the saints in this dispensation (John, 4. 10; 7. 39; 20. 23. Acts, 2. 38, 39. Rom. 8. 8), and the Spirit of the Christ, because it is the Spirit of his Son Jesus Christ, and it is the Spirit of all whom God has adopted as his sons. (Rom. 8. 9.) And hence it is written that as many as are led by the Spirit of God they are sons of God, inasmuch as they obey him as their Father (Rom. 8. 14.) This is the Holy Spirit, or the dispo-

sition of mind which was in Jesus, and which should animate his disciples to imitate his humility and obedience, as the apostle exhorts us, saying, 'Let the same mind be in you which was also in the Christ Jesus' (Phil. 2. 5-8), for if the Spirit of Jesus abide in us we shall have the will and the power to obey God as our Father, and shall be no longer under the dominion of the flesh or of the spirit of rebellion, as the children of Adam. (Rom. 8. 1-8.)

The promise of the gift of the Holy Spirit in the dispensation of grace, was made to Israel by the prophet Ezekiel, who said, 'A new heart also will I give you, a new spirit will I put within you: and I will take away the stony heart out of your flesh: and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments.' (Ezek. 36. 27. Comp. Jer. 31. 33; Rom. 8. 1-4.) And in Hosea it is written, 'It shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be sons of the living God' (Hos. 1. 10. Rom. 9. 26); which blessing was not for Israel only, but for as many as the Lord God shall call to his kingdom. (Acts, 2. 38, 39. Rom. 5. 5; 8. 14-16. Gal. 3. 14-26.) The Holy Spirit was not given till Jesus was glorified, when he breathed on his disciples in sign thereof, saying unto them, 'Receive ye the Holy Spirit' (John, 20. 23. Comp. John, 7. 38, 39), for it is through him that God confers this gift on his disciples. (John, 4. 10, 14. Luke, 11. 13.) The Spirit or mind of the Christ is, therefore, called the Holy Spirit of promise in which the saints are sealed, and which is the earnest of their inheritance in the new Jerusalem, the everlasting abode of the blessed (Eph. 1. 13, 14), and to glorify the power of the Holy Spirit they are immersed as disciples of the Lord Jesus (Matt. 28. 19); and in this spirit, which is antagonistic to the spirit of Adam, they should walk in newness of life. (Rom. 6. 3, 4.) Therefore Paul says, 'Grieve not the Holy

Spirit wherein you are sealed for the day of deliverance' [from the body]. (Eph. 4. 24. Comp Gal. 5. 17.) For in this Spirit we abound in the hope of the righteous (Rom. 15. 13. Gal. 5. 5), and in its power we walk as holy brethren, to the glory of God, and not according to the flesh (Acts, 9. 31. Rom. 15. 13), for 'Know ye not,' says Paul, 'that your body is the temple of the Holy Spirit which is in you, which ye have of God, and that ye are not your own? Therefore glorify God in your body' (1 Cor. 5. 19, 20), for they who are joined to the Christ have one Spirit (1 Cor. 6. 17); that is to say, they obey the law of God as he did, from love to their heavenly Father; and it is, therefore, by virtue of the indwelling of the Holy Spirit that the saints glorify God, and that the Christ is glorified in them (John, 17. 10. 2 Thess. 1. 12), for being conscious of their divine birth, and of their adoption, as sons of God, they are endued thereby with the will and the moral power to walk in his statutes and to keep his commandments (Ezek. 37. 27. Rom. 8. 1-4), and in the Holy Spirit they worship God, and rejoice in the Christ Jesus, and have no confidence in the flesh (Phil. 3. 3).

III. But the word 'breath,' or 'spirit,' has many other meanings in the Scriptures of the new covenant besides those to which we have adverted, some of which we will now point out, namely,—

1. The Soul.—Matt. 26. 41; 27. 50. Mark, 8. 12; 14. 38. Luke, 8. 55. John, 11. 33. Acts, 7. 59; 17. 16; 23. 8. 1 Cor. 5. 3-5; 7. 34. 2 Cor. 7. 13. 2 Tim. 4. 22; Jam. 2. 26.

2. The Mind.—1 Cor. 2. 11. 2 Tim. 1. 7. Heb. 4. 12. Comp. Num. 14. 24; Deut. 2. 30; Ps. 51. 10.

3. The Carnal Mind.—Rom. 11. 8. Eph. 2. 2. Jam. 4. 5.

4. In 2 Cor. 3. 6-8, the Spirit means the new covenant;

and the Lord himself is called the Spirit, inasmuch as he is the Mediator of the covenant of grace. (2 Cor. 3. 17.)

5. Spiritual is the antithesis of carnal, in 1 Cor. 2. 15; 14. 37. Rom. 8. 6. Gal. 6. 1. 1 Pet. 2. 5.

6. The discerning of spirits was a supernatural gift. 1 Cor. 12. 10. 2 Thess. 2. 2. 1 John, 4. 1-3.

7. The Seven spirits were the holy angels. (Rev. 1. 4. Heb. 2. 14.) And in Luke, 24. 37, this word is the name given to a spectre or apparition.

As we shall expound the doctrine of the Father and of the Son and of the Holy Spirit more fully in the sequel, we shall now merely recapitulate the result of our search for the truth, by saying that we believe in one God the Father, and in one Lord Jesus Christ, the Son of God, who is the manifestation of the Father, and is God with us. And we believe that God moved his servants, the prophets, by his Spirit to speak in his name, and that by it he regenerates the elect; and that he has adopted all who believe in Jesus Christ as his sons, and has given them the Holy Spirit to dwell in them by which they walk in newness of life. This is the basis of the faith which has been delivered to us by the holy apostles and prophets of the Lord, and for which we must contend till he come again to receive us to himself in glory at the end of the age, when we shall have to render an account to him of our testimony as his witnesses for the truth.

CHAPTER IV.

JESUS THE CHRIST IS THE ONLY MEDIATOR BETWEEN GOD AND MEN.

'*The Word which God sent unto the children of Israel announcing the good news of peace through Jesus Christ, who is the Lord of all.*'—ACTS, x. 36.

'*For there is one Mediator between God and men, the Man Jesus Christ, who gave himself a ransom for all.*'—1 TIM. 2. 5.

I. THE souls of the elect of God are saved from death by grace, by means of the atoning sacrifice of Jesus Christ.

II. Which was typified by the sacrifices offered for sin under the law of Moses.

III. God is justified in condemning the posterity of Adam to die as sinners.

I. The souls of the elect are saved from death by grace, by means of the atoning sacrifice of Jesus Christ

Although believers gladly accept the good news that the Christ has died to save the souls of sinners from death, yet but few have a distinct idea of the origin of sin and death, and of the necessity for an atoning sacrifice for the pardon of their sins. Until, however, the child of God has a clear conception of the original perfection of man, and of his fall from grace through sin, which is the death of the soul, he cannot appreciate the preciousness of the blood of

Jesus, nor can he feel morally convinced of the necessity of his sacrifice to save his soul from death.

Now the law by which sin and death came into the world is recorded in the book of Genesis, in which it is written that 'Jehovah commanded the man, saying, Of every tree in the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.' (Gen. 2. 17.) In this covenant God promised that which is really life to the first man, namely, communication with himself, on condition that he should obey his law, the transgression of which is called Sin, and the penalty thereof Death.

Accordingly, on the day that Adam rebelled against his Creator, he died, that is to say, he ceased to be a son of God, and to have the life of a son of God, which is called everlasting life; for he lost the image of God in which he was created, and fell from his grace; and being conscious of his guilt, he hid himself amongst the trees of the garden of Eden, from which he was driven, having no law to guide him but his conscience, that is, the knowledge of good and evil; while the approach to the garden in which he had dwelt, and enjoyed spiritual life and happiness, was closed against him for ever, being guarded by cherubims with a flaming sword, to signify that by his own power he could never regain his lost estate as a son of God. Man was thenceforth no longer a blessed and holy being, but defiled in his moral nature by sin, and condemned to die as a rebel in accordance with the immutable decree of God, who said unto him, 'In the sweat of thy brow thou shalt eat thy bread until thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust thou shalt return.' (Gen. 3. 19.) Adam, who was already spiritually dead, having lost the everlasting life of his soul by the transgression of God's law, is now condemned to lose

the life of his body and soul which God had breathed into him when he created him from the dust of the earth; and consequently all his offspring are, like himself, spiritually dead and doomed to die like their rebellious father; for they all bear his image, and not the image of God; that is to say, they are children of disobedience, and not sons of God, as he himself was before he rebelled, from the desire to eat of the fruit of the tree of the knowledge of good and evil; for it is written, that 'In the day that God created man, in the likeness of God created he him, male and female he created them, and blessed them, and called their name Adam (that is, man) in the day in which they were created. And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth.' (Gen. 4. 1-3.) The first man, then, was a son of God, and bore the image of his Creator, but Seth bore the image of him who begat him, and was consequently a rebel, estranged from God and condemned to perish, body and soul, as a child of disobedience; for the wages of sin is death (Rom. 6. 23. 1 Thess. 5. 9), which is the doom of every child of Adam unless he be elected by God's grace to be in the Christ Jesus before the foundation of the world; for the natural man is of the posterity of the serpent, that is, a child of disobedience, and is therefore a child of wrath, who is depraved in mind and conscience (Titus, 1. 15. Col. 1. 21), and is corrupt in all his ways in the sight of God (Gen. 6. 12. Ps. 10. 4, 5. Rom. 3. 9–19), as David testified, when, speaking in the Spirit, he said, 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' (Ps. 51. 5. Comp. Job, 25. 4–6. Jer. 17. 9.) And Job asks, 'What is man that he should be clean? and he who is born of a woman that he should be righteous? Behold, he [God] putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity

like water?' (Job, 15. 14-16.) Hence the apostle Paul says that the natural man is enmity against God and the slave of sin (Rom. 8. 7; 6. 19; 7. 5, 23. Gal. 5. 17. Titus, 3. 3), and that the whole of the human race is subject to vanity. (Rom. 8. 20.) Fallen man is therefore condemned to perish (John, 3. 16), for he lost the immortality of his soul by sin, and it would not be a blessing to prolong the life of his soul after the death of his body, but a curse, which is called the second death, which is reserved for the enemies of Jesus Christ, of which we shall speak hereafter. When fallen man ceases to breathe, therefore, he ceases to exist; for he is doomed to annihilation, but he is not doomed to suffer the everlasting torments of the damned in hell, which, according to theologians, is the lot of all unbelievers in Jesus Christ.

That all the posterity of Adam are spiritually dead and condemned to die, body and soul, is a fundamental truth that runs through the whole of the word of God, and underlies the doctrine of the salvation of the souls of the elect by Jesus Christ, and it is in fact the *raison d'être*, or the final cause, of the creation of the Son of God; for the angel said to the serpent, 'Because thou hast done this, I will put enmity between thy posterity and her posterity' (that is, of Eve, who, being deceived, was in the transgression): 'it shall bruise thy head, and thou shalt bruise his heel' (Gen. 3. 15), which is the first revelation made by the eternal God of the salvation of sinners by means of his Son Jesus Christ, on whom he has laid the iniquity of us all, the just dying for the unjust, that he might bring us to his Father (1 Pet. 3. 18); for by him we have been redeemed from the curse of the law, which is the death of the soul; for as by the offence of one man came sin and death, so by the obedience of one man, Jesus Christ, many are made just in the sight of God, as the apostle Paul testifies, saying, 'Wherefore as by means of one man sin

entered into the world, and by means of sin death, even so death passed in for all [by means of one] in whom all sinned. For until the law [of Moses] sin was in the world, but sin is not imputed where there is no law; nevertheless, death reigned from Adam till Moses over them that sinned not after the similitude of Adam's transgression, who is the type of him that was to come.' The fact that death reigned from Adam to Moses is a proof that all men are sinners, and subject to die as children of Adam, though they have not violated any commandment of God as he did, for death is the penalty of sin. (Gen. 2. 17; 3. 6, 19.) When, however, the law of Moses came into operation, man was not condemned to die for one offence only, but for many. So that the gift of righteousness, which came by Jesus Christ to the elect, was not like their condemnation in Adam, which was for one offence against God's law. 'For if through the offence of one [man] many are dead, much more the grace of God and the gift by grace by one man, Jesus Christ, hath abounded for many. And not as it is by means of one [man] that hath sinned, so is the gift, for while the judgment comes by one offence for condemnation, the gift of grace comes for many offences for justification. For if by the offence of one man death hath reigned by means of one [man], much more they who receive abundance of grace and of the gift of righteousness shall reign in life by means of one [man], Jesus Christ. Therefore, as by means of one [judgment is come] upon all men for condemnation, even so by means of one justification [the gift of righteousness is come] for all men for justification for life. For as by the disobedience of one man many are made sinners, so by means of the obedience of one shall many be made just. Now the law [of Moses] entered that the offence might be multiplied (comp. Rom. 7. 22, 23); but where sin hath abounded, grace hath much more abounded; so that as sin hath

reigned for death, even so might grace reign by means of righteousness for everlasting life by means of Jesus Christ our Lord.' (Rom. 5. 12-21.) 'For God so loved the world that he gave his only Son, that whosoever believeth on him should not perish, but have everlasting life.' (John, 3. 16.) And in the second epistle to the Corinthians Paul testifies, that if one man died to save all men from death, whether Jews or Gentiles, then all died in Adam, that is to say, they lost everlasting life in him. (5. 14.) And again he says, 'In Adam all die.' (1 Cor. 15. 22.) Thus, as all men are cursed in Adam, so are all men blessed whom God hath elected to be partakers of his mercy in Jesus Christ, who is the antitype of Adam, according to the gracious promise which he made to Abraham, saying, 'In thee shall all the families of the earth be blessed.' (Gen. 12. 4.) Now to be blessed is to be saved from death, which is the curse of God on fallen man for his disobedience (Deut. 30. 19), and the Christ who was to save sinners of all nations was to be born of his posterity.

In blessing Abraham God blessed his children also who are his elect people; and accordingly the prophet Jeremiah announced the abrogation of the Mosaic covenant, and the introduction of the covenant of grace in virtue of the sacrifice of the Lamb of God, saying, 'Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers on the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them, saith Jehovah: but this shall be my covenant that I will make with the house of Israel: after those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, say-

ing, Know Jehovah; for they shall all know me, from the least of them to the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.' (Jer. 31. 31–34. Comp. Ezek. 37. 20-28. Mal. 3. 1–6. Matt. 26. 26–28.)

Now where there is pardon of sin there must needs be a sacrifice of atonement offered to God, and hence the elect nation would be blessed according to the gracious promise made to Abraham, for their iniquity would be removed in one day. (Zech. 3. 8, 9.) And the promise of God's mercy in the Christ embraces the elect of all nations, for now 'the Mediator is not of one' [nation] (Gal. 3. 20), as it was under the legal covenant.

Accordingly it is written that when the fulness of time was come God fulfilled his promise of a Redeemer, by sending forth his Son as the Mediator of the covenant of grace, who was born of a woman of the posterity of Abraham, to destroy the works of the devil (Gal. 4. 4), of whom the Spirit testifies, saying, 'Yet it pleased Jehovah to bruise him; he hath put him to grief: when he shall make his soul an offering for sin, he shall see his posterity, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hands. He (Jehovah) shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous slave justify many; for he shall bear their iniquities.' (Isa. 53. 10, 11.) God made the life of Jesus, who knew no sin, to be an offering for sin (2 Cor. 5. 21), by whose stripes we are healed (1 Pet. 2. 24). He delivered his anointed into the hands of wicked men, according to his determinate counsel, who falsely accused him of being a blasphemer, a teacher of sedition, a sabbath-breaker, and a false prophet; and he, who went about continually doing good, was scourged and spat on, and crowned in mockery as the king of the Jews with a crown of thorns; for they hated him without a cause. (Matt. 27. 18. John, 12. 12–19.

Ps. 35. 19. John, 15. 25.) The only Mediator between God and men was led like a lamb to the slaughter, for he was the only man born without sin and who never transgressed God's law, and being free from its curse, he died as a holy victim of propitiation for the sins of all those whom God hath given unto him. As the Son of the Highest Jesus had everlasting life, and in the spirit of a son he offered the life of his body as a sacrifice for the sins of his brethren in Adam on the cross, as he announced to his disciples before he suffered, saying of the cup which was an emblem of his blood, 'This is the blood of the new covenant which is shed for many for the pardon of sins' (Matt. 26. 28. Comp. Isa. 53. 11; Rom. 5. 19); for God gave him power over all flesh, that is, over men of all nations, that he should give everlasting life to as many as he had given him (John, 17. 2. Rom. 1. 16), that is, to the elect (John, 6. 37, 44, 65; 10. 28, 29. Eph. 1. 4); for God in his mercy has been graciously pleased to accept the sacrifice of his beloved Son as an atonement for their sins, for he saw the travail of his life, and he was satisfied. By his righteousness, that is, by his obedience, the elect are made righteous; and that which the law of Moses could not do, namely, justify fallen man, God accomplished by sending his own Son to die for the unrighteous, according to his promise. (Gen. 3. 15. Isa. 53. 11. Jer. 31. 31-34. Dan. 9. 24-27.) And if Israel could not be justified by the law of Moses, how could the sinners of the nations who committed the offences prohibited by that law be justified in the sight of God? Wherefore we likewise required a Mediator to justify us, who gave the life of his body as a sacrifice to God to atone for our sins; and as the death of the soul is the penalty of sin, our souls are saved from death by the sacrifice of Jesus Christ, who has imparted to us his life as the Son of God, which life is ever-

lasting. And as Jesus has died for us, it may be said also that he has died in room of us; for by his death, we who incurred the penalty of the law are no longer subject to it, for, being pardoned, the law which condemned us has henceforth no power over our souls. (Matt. 20. 28.) But we did not die with Jesus, that is in the person of our Mediator, for he died to save us from death.

God having condemned all men to die as sinners, none can escape except they are pardoned; and there was no way by which they could be pardoned except by the blood of Jesus, for there is no other power whereby we must be saved. (John, 17. 2. Acts, 4. 12. Rom. 1. 17.) And in saving our souls from death by the sacrifice of Jesus Christ, God does not violate his law; for if he made a law which condemns the sinner to die, he promised at the same time a Saviour; for the salvation of the soul of man by grace was promised by the eternal God from the foundation of the world, and it was typified by the sacrifices which he commanded to be offered to atone for sin under the law of Moses; and hence salvation by grace is as much a law of God as the law which condemns the soul of the sinner to die. And for the faithful Jews who received him as the Messiah Jesus fulfilled the law of Moses, the object of which was to make them who obeyed it righteous in the sight of God (Lev. 18. 5), but which condemned them to die as sinners, for no one could fulfil it (Deut. 27. 26); for Paul testifies that 'by the deeds of the law there shall be no flesh justified in his sight. But now the righteousness of God without the law is manifested' (Rom. 3. 20–24); 'for the Christ is the end of the law for righteousness for every one that believeth.' (Rom. 10. 4.) And accordingly Jesus said to his disciples, 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil; for verily I say unto you,

till heaven and earth pass, one jot or tittle shall in no way pass from the law till all be fulfilled.' (Matt. 5. 17, 18. Comp. 3. 15.) It is, therefore, a righteous thing with God to pardon those for whom his Son died, for he thus fulfils the covenant which he made with man when he fell from grace (Gen. 3. 15. Isa. 53. 11), and also that which he made with his servant Abraham. (Gen. 12. 1–4.) The counsel of Jehovah must stand, for he is merciful as well as just.

We may here remark also that the death of our Saviour was not judicial. It is true that God foreordained and commanded him to die to save sinners, without which he could not have offered himself as a sacrifice of atonement, nor could his enemies have had power to put him to death, nevertheless his sacrifice was a voluntary act on his part. (John, 10. 17, 18. Matt. 27. 53, 54. Luke, 22. 53.) It was the will of God and his own will that he should die to save his brethren. God did not judge his beloved Son on the cross, for he was not a sinner; but he gave his only Son to die for sinners; for it is written that 'it pleased Jehovah to bruise him; he hath put him to grief.' (Isa. 53. 10. Comp. John, 3. 16; Acts, 2. 23; Rom. 3. 24, 25; 4. 25; 5. 7, 8; 8. 32; 2 Cor. 5. 21.) And the Son of God gave his life as a sacrifice to save sinners from death, as he testified to his disciples, saying, 'The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Matt. 20. 28); and Paul testifies that this is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. (1 Tim. 1. 15. Comp. John, 10. 15, 18; 15. 13. Eph. 5. 2; Phil. 2. 6–8; Heb. 9. 26.) Had God condemned his only Son to die for us, his death would have been a sacrifice to satisfy his justice, instead of being, as it was, a sacrifice offered by Jesus on our behalf to God, in obedience

to his will. It was his obedience, therefore, that sanctified the sacrifice of the cross and that made it acceptable as a ransom for many; for if by the disobedience of one man many men are made sinners, so by the obedience of one man many are made just. Jesus was foreordained to be the Mediator between God and men (Rom. 3. 25. 1 Pet. 1. 20), and it was impossible for him to resist God's counsel; but had he not obeyed it willingly, his death would not have been accepted as an atonement for our sins. Let us understand, then, that the claims of God's justice were not satisfied by the death of his Son, but the claims of his mercy: his justice is vindicated by the death of the children of disobedience.

The salvation of sinners by the blood of Jesus is figuratively called sanctification, or cleansing from unrighteousness; for as the holy things which were defiled by contact with the unclean were purified, according to the law of Moses, by sprinkling blood on them, so are the elect cleansed from sin by the blood of the Lamb of God (Lev. 16. 16–19. 1 John, 1. 7. Rev. 1. 5); as it is written in the book of Zechariah, 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness' (13. 1. Comp. Ezek. 36. 25; Heb. 9. 14), and he who is washed in that fountain is cleansed from all unrighteousness, as Jesus testified to Peter when he washed his feet, saying, 'He that is washed [by me] needeth not to wash, but is clean every whit.' (John, 13. 10.) Hence, to be sanctified by the blood of Jesus means to be justified by his sacrifice (Heb. 10. 10, 29; 13. 12. Comp. Ex. 24. 8); and all the faithful Jews who separated themselves from their rebellious brethren to follow Jesus were made perfect by his blood. (Heb. 10. 14. Comp. Acts, 2. 40.) The first-born of Israel were separated from the Egyptians and saved from death by the

blood of the paschal lamb, which was a type of the blood of Jesus Christ, and the blood of the victims which were slain when the Mosaic covenant was inaugurated, and with which they were sprinkled in sign of their salvation from Egyptian bondage and of their separation from all other nations, typified the blood of Jesus, which is the blood of the new covenant, by which the elect of God are saved and separated for ever from sinners. (Heb. 9. 18, 23. Matt. 26. 26-28.) And thus Peter, writing to the faithful Israelites who had received Jesus as the Messiah, says they were elected to be sprinkled with the blood of Jesus Christ. (1 Pet. 1. 2.)

II. The legal sacrifices offered for sin were typical of the sacrifice of Jesus Christ.

Until the law of the sin-offering is understood, though we know we are sinners, we cannot see clearly the reason why the Son of God offered himself as a sacrifice for our sins, and how it is that our souls are saved by it from death. The sacrifice of our Redeemer was, however, typified by the sacrifices offered for sin from the foundation of the world, all of which revealed a sense of guilt on the part of fallen man and the desire to be reconciled to God, and as such they pointed to the sacrifice of the Lamb of God, which was offered on the altar of Golgotha. Thus the prophet Abel brought the firstlings of his flock, and the fat thereof, and Jehovah had respect unto Abel, for he was a child of God, and to his offering, because it was typical of the reconciliation of the elect by the atoning blood of his Son Jesus Christ, who is the Prince of Peace, for righteousness and peace kissed each other on the cross. (Isa. 9. 6, 7. Ps. 85. 10.) And thus all the victims which were slain under the law of Moses, to atone for sin, were typical also of the blood or life of Jesus. 'For the life is the blood, and I have given it unto you upon the altar to

make atonement for your souls, for it is the blood that maketh atonement for the soul' (Lev. 22. 11. Comp. Lev. 4. Rom. 3. 25. Heb. 2. 9. 1 John, 1. 9); for, according to the tenor of the Mosaic covenant, death was the curse or penalty of sin; for he who broke a single article of the law was a rebel, and as such he was morally guilty of transgressing the whole law (Deut. 27. 26. Ezek. 18. 20), and hence the victim whose life was sacrificed on the brazen altar as a sin-offering was a substitute for the sinner, its life being accepted in room of his life, whose sin was thus pardoned; for 'the sacrifice shall make an atonement for him, and it shall be forgiven him.' (Lev. 4. 31.) For in slaying the victim the sacrificer laid his hand upon its head in sign that the sin for which it was offered was laid on it, and its body, which was immolated on the brazen altar, was consumed by fire without the camp or the gate of the holy city, in order to mark thereby that the sin for which it was offered was blotted out, while its blood, which was emblematic of its life, was sprinkled before the veil of the sanctuary; in allusion to which Peter says of the Lamb of God, that he bore our sins in his body on the tree. (1 Pet. 2. 29.)*

The first man, Adam, received one commandment from God; but when he was tempted by Satan he disobeyed it: the holy man, Jesus Christ, also received one commandment from the Father (John, 10. 17, 18), and though tempted in the wilderness by Satan, and in Gethsemane by the weakness of the flesh, he obeyed his will, and was bruised for our offences. (Isa. 53. 5.) He was himself the sacrificer and the victim. His life was made an offering for sin, and thus he was made

* It is a remarkable fact that from the sacrifice offered by Abel to the sacrifice of the Cross, blood was considered a sacred thing, and was never eaten by the children of God. (Gen. 1. 29; 9. 3, 4. Lev. 17. 10, 11.)

a curse, inasmuch as our sins were typically laid on him, who knew no sin, that we might be made partakers of the righteousness of God by him. (2 Cor. 5. 21. Comp. Rom. 1. 17.) The shepherd was slain as the sin-bearer of the elect, and though not himself a sinner he was legally cursed, as it is written, 'The Christ hath redeemed us from the curse of the law (*i. e.* death) having been made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the nations by means of Jesus Christ, that we might receive the promise of the Spirit.' (Gal. 3. 13, 14. Comp. Acts, 2. 38; Rom. 8. 15.) As the mediator of the covenant of grace, Jesus Christ was legally a sinner, having suffered the death of a sinner; and, typically, there was sin on him, for he died as a sacrifice for the sins of the elect; but there was no sin in him, and he did not die as a sinner, though he died for sinners. Now it is easy to conceive how one man might suffer death in room of another who was condemned to die, and thus save his life; but that the death of Jesus Christ can save the souls of all the elect from perishing, is what the faithful only can believe, for they know that he who died on the cross was the Son of God, the just and holy man whose body was the temple of the living God, the depth of whose love to him none can ever fathom: for he laid down his life for us, having faith in God's promise that he would raise him again from the dead. (John, 10. 17.) To form an estimate of the sacrifice offered to the Father on our behalf, we must know the exalted character of the holy victim that was slain on the cross, without which we cannot realize how his death could be accepted by a just God as an atonement for our sins; and how it comes to pass that by the obedience of one just man many sinners are made righteous. But holy and just as he was, what enhanced the value of his sacrifice in the sight of God was his humility; for he who was rich,

being the son of the Highest, humbled himself for our sakes (2 Cor. 8. 9. Phil. 2. 6-8), and was obedient even to the death of the cross, which he endured, despising the shame thereof for the glory that was set before him as the Lord and Saviour of his brethren. (Heb. 12. 2.) The absolute surrender of his own will to the will of his Father, is what constitutes the preciousness and the efficacy of the cup which he drank on the cross, by virtue of which God gave him power to give everlasting life to as many as he had given him. (John, 17. 2. Acts, 4. 12. Rom. 1. 16.)

Our blessed Lord was put to death indeed by the hands of wicked men according to the determinate counsel of God; but it was his own will to die for the salvation of his brethren, as he said in Gethsemane, 'O my Father, if this cup may not pass away from me, except I drink it, thy will be done.' (Matt. 26. 42.) The posterity of Satan bruised his heel, that is, they took the life of his body when they put him to death in the flesh; but he bruised the serpent's head, having destroyed the works of the devil: for having died for the offences of many he was awakened from the dead 'because of their justification.' (Rom. 4. 25.) We who lost everlasting life in the first man Adam, have received it by grace in the last Adam — the man from heaven — in whom our life is hid with God (Col. 3. 3), for he that justified us hath given us his life (John, 6. 37; 10. 10, 28; 17. 2), which life is everlasting, for the Spirit testifies of him saying, 'He shall be great, and shall be the Son of the Highest. And the Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob for ages; and of his kingdom there shall be no end' (Luke, 1. 32, 33. Comp. Dan. 2. 44), for it was announced by the prophets that the Christ should die for the sins of his people (Isa. 53. Dan. 9. 26), and that he should rise again from the dead the third day (Ps. 16. 10. Acts, 2.

24-27), and that he should live for ever, so they who have received his life shall never die, as he testified to his disciples, saying, 'Because I live ye shall live also' (John, 14. 19); and hence Paul says, 'Knowing that Christ being awakened from the dead, death dieth no more; death hath no more dominion over him' (Rom. 6. 9); and again, 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved by his life' (Rom. 5. 10), because 'He hath abolished death, and hath brought incorruptibility and life to light by the good news.' (2 Tim. 1. 10. Comp. Matt. 26. 26-28.)

It is thus that the man, the Christ Jesus has conquered death, and that the elect of God have conquered it by him, of whom it is written, 'He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah hath spoken it' (Isa. 25. 8. Comp. 1 Cor. 15. 55-57); for he has rendered sin powerless by his atoning sacrifice. (Heb. 12. 14, 15), and all who have faith in him are one with him in his life and in his glory, for the glory that the Father hath given to him he hath given to them (John, 17. 22-24. Rom. 8. 30); for he has made them sons of God. (Matt. 5. 9. Gal. 3. 26; 4. 5.) And hence it is written, that 'All things are by God by means of Jesus, the Christ (1 Cor. 8. 6); and all things are by grace, for 'The elect are saved from death to the praise of the glory of his grace' (Eph. 1. 6. Comp. John, 3. 16); and they are justified by grace (Rom. 4. 15-25. Eph. 2. 8), for Jehovah is their righteousness (Jer. 23, 5, 6. 1 Cor. 1. 30): which is called the righteousness of God, for it is his gift to the elect in the Christ. (Rom. 1. 17; 3. 25.) Accordingly, when Jesus had finished the work of human redemption on the cross, and was awaked from the dead, he announced the good news of salvation to his dis-

ciples; and as his sacrifice was offered by the will of the Father, and by his own will, it is written, that 'As the Father awakeneth the dead and maketh them live, so the Son maketh to live whom he will.' (John, 5. 21.) 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' (John, 5. 26. Comp. John, 1. 4.) He gave his life, as a son of Adam, for his brethren, so that, by his death they obtain life, as he illustrated by the parable of the grain of wheat (John, 12. 24; 10. 15); for, saith Jesus, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them everlasting life.' (John, 10. 27, 28. Comp. John, 14. 19. 1 Cor. 15. 45.) And as God is our Saviour, so also is his Son, Jesus Christ, who completed on the cross the work of human redemption which was ordained before the foundation of the world; but the knowledge of which was hidden from man till the Christ came to his disciples on the day God raised him from the dead, when he opened their understanding that they might understand the Scriptures of the prophets which spoke of himself, saying unto them, 'Thus it is written, and thus it behoveth the Christ to suffer and to rise again from the dead the third day: and that conversion and pardon of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are my witnesses of these things.' (Luke, 24. 45-48.)

Then was manifested the love of God to the children of disobedience, through Jesus Christ his only Son, who brought in everlasting righteousness, for the history of man from Adam to Jesus Christ is but the history of his rebellion against God. In the beginning God left man during many ages without any law to regulate his actions, but his conscience, and we know the result; for his iniquity was so great that God destroyed the whole of the human race except only one family; after which he chose a peculiar

people—the posterity of Abraham, to whom he gave a holy law for their guidance, but they rebelled against him who had saved them from Egypt, and they killed the prophets whom he sent to exhort them to conversion. Then God said, I have still my Son, I will send him to my chosen people; and him they took and crucified, but God overruled their wicked act, and raised him again from the dead to be the King and Saviour of the saints: as Paul testified, saying, 'For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets who are read every Sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre, but God awoke him from the dead.' (Acts, 13. 27-30. Comp. 1 Cor. 2. 8.) As the prophet Isaiah also had announced long before, saying, 'Break forth into joy, sing together, ye waste places of Jerusalem, for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.' (Isa. 52. 9, 10.) 'For the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.' (Isa. 32. 17. Comp. Dan. 9. 24.)

III. God is justified in condemning the posterity of Adam to die as sinners, while his mercy is displayed in the salvation of the elect.

By the Word of God we know that sin and death entered into the world by the transgression of Adam; but the question must needs suggest itself, why did God create man in his own image, that is, with freedom of will, and give him a law which he knew he would transgress? That

is to say, why did he permit Satan to tempt Adam to disobey his law? To this we reply, that God's foreknowledge of man's disobedience did not justify him in violating the law which he received from his creator; for no one can dispute God's right to make a law for Adam, who was a free agent, and to test his obedience thereto, and to inflict the penalty of the law on him and his posterity in the event of his disobedience. The fall of man was, therefore, evidently the free-will act of Adam, who unconsciously fulfilled the secret design of God, which was to create fallen man in his own image, and to raise him by grace to a higher state of glory than that which the earthy man enjoyed in Eden. Thus God in his mercy has overruled Adam's rebellion by saving the elect who constitute the new creation, a spiritual kingdom, that shall endure for ever in the new heaven and the new earth after this world has passed away. That the fall of man entered into the secret design of God is, therefore, manifest, for nothing can take place contrary to the will of him who is omnipotent, and who, foreknowing man's rebellion, appointed a Mediator to reconcile the elect to himself before the foundation of the world. By knowing these things we perceive that the sovereignty of God in his dealing with Adam does not militate against his justice, while we see his mercy displayed in the salvation of the elect; for if by one offence death reigned by one man, much more they who receive abundance of grace and of the gift of righteousness shall reign in glory by one man Jesus Christ. To judge of God's dealings with man we must therefore bear in mind the object he had in view in creating him, namely, his own glory, which was not fully manifested in the creation of Adam from the dust of the earth, which was only an evidence of his power, whereas by giving to fallen man the life and the glorified body of Jesus Christ, he not only

manifests his power, but his love, his truth, and his holiness. But in reference to this subject the unrighteous forget the sovereignty of Jehovah 'Who hath made all things for himself, yea, even the wicked for the day of evil.' (Prov. 16. 4.)

But the secret design of God in creating man in his own image, and in permitting Satan to tempt him, was not understood even by the faithful till the Sun of Righteousness rose with healing in his wings, as the life of the world, and the light of men; for the mysterious dealings of God with man found a solution in Jesus Christ, the last Adam, on the day that God raised him from the dead as the first-born of the new creation. God's dealing with Adam who was condemned to die as a sinner, must be judged, therefore, with reference to the end for which he was created; for it is only in the dispensation of glory that the final object of the creation of man is fully attained; for it was not the will of God that he should live for ever in the garden of Eden. The earthy man was not the ideal and final type of humanity, but the glorified man Jesus Christ, so that the fall of man is only a phase in his progress to a higher state of existence, which God in his wisdom ordained before the world was for our glory; for if there were no other world but this the fall of man would be wholly inexplicable. (1 Cor. 2. 7.) The wisdom which none of the princes of this world know, for the natural man receiveth not the things which God has revealed by his prophets, 'For they are foolishness unto him, neither can he know them, because they are spiritually discerned' (1 Cor. 2. 14), for he vainly imagines that he is himself the centre and the lord of the creation for whom all things exist; and he feels disposed to sneer at the idea, that because a woman ate an apple (?) he should be deprived of everlasting life. The supposition is preposterous, according to his worldly

wisdom, and much too humiliating for his pride; yet what has he to show for his conviction that his soul shall live for ever after the death of the body with the just in glory? He does not see himself as God sees him, as a child of disobedience; but 'Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou?' (Isa. 45. 9.) 'Shall the work say of him that made it, He made me not? or shall the thing formed say of him that formed it, He hath no understanding?' (Isa. 29. 16.) It is certainly very humiliating to the pride of man to believe that unless his soul be saved by grace, he is doomed to die like the beast that perisheth, nevertheless it is true; nay, more, should he die being an enemy of Jesus Christ, he shall be raised again at the last day to suffer the second death for his wicked deeds.

Finally, we repeat that it is in the dispensation of glory that God's aim in the creation of man will be made manifest to men and angels, when the saints shall appear before the throne of him who hath said, 'I am God, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.' (Isa. 46. 10. Comp. Eph. 1. 5.) On that day 'Wisdom will be justified in its works' (Matt. 11. 19. Comp. Prov. 8.); for it is by Jesus Christ that God is justified in his dealings with man. 'For it hath pleased all the fulness [of God] to dwell in him, and through him to reconcile all [the elect] to himself, whether they be on earth or in heaven, making peace through him by means of the blood of his cross.' (Col. 1. 19, 20.) When, therefore, we reflect on the mystery of the Christ which was hid in God from the foundation of the world, we cannot help exclaiming in the words of the prophet:

'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given unto him, and it shall be recompensed unto him again? For from him, and by means of him, and for him, are all things: to him be glory for the ages. Amen.' (Rom. 11. 33–36.)

CHAPTER V.

THE CONVERSION OF THE ELECT OF GOD BY FAITH IN JESUS CHRIST.

I. THE saints are converted for life by regeneration and by hearing the good news that Jesus Christ has died to save sinners.

II. The conversion of the faithful remnant of the house of Israel from the covenant of Moses to the covenant of grace.

III. The conversion of the elect of the nations.

IV. The conversion of the children of God who have fallen from grace.

I. The calling of the sinner from death to life, and from rebellion as a child of Adam to obedience as a child of God, originates, like all other spiritual blessings, in the election of grace, as the Apostle Paul testified to Timothy, saying, 'Be not thou ashamed of the testimony of our Lord, nor of his prisoner, but be thou partaker of the afflictions of the good news, according to the power of God, who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given unto us before the world began; but is now made manifest by the appearing of our Saviour, the Christ Jesus, who hath abolished death and brought incorruptibility and life to light by means of the good news.' (2 Tim. 1. 8–10.)

There are two factors in the calling of the elect, namely, the Spirit or power of good, by which the soul is regenerated, and his word, by hearing which the sinner believes in the good news that Jesus Christ has died to save sinners: for it is written that as many as received Jesus as the Christ were begotten by God. (John, 1. 12, 13. Gal. 6. 15. Eph. 2. 5, 10; 4. 24. Tit. 3. 5.) And the calling and the conversion of the elect of God are co-relative terms for all who are called are converted from a state of death and rebellion to a state of grace and obedience as children of God, being made to live together with Jesus Christ. For when God regenerates the souls of the elect, they have ears to hear his word, and they believe it, but not before. To believe in God regeneration is not necessary; but no one can believe in his Son as the only Mediator between God and men, unless he is begotten from above. The regeneration of the soul of the sinner, whereby God imparts to it everlasting life, and it becomes willing to believe in Jesus as his Saviour was first revealed by our Lord, who said to Nicodemus, 'Except a man be begotten from above, he cannot enter the kingdom of God' (John, 3. 3), that is to say, he cannot believe that Jesus is the Lord; for 'No one can say that Jesus is the Lord but by the Holy Spirit.' (1 Cor. 12. 3.) And all who believe in the Christ are said to be in him, for they have his life; for as Adam gave his life to fallen man, so does the Man from heaven give his life to the new creation. (Rom. 5. 14. 1 Cor. 15. 45.) 'Therefore,' the apostle says, 'if any man be in the Christ he is a new creation' (2 Cor. 5. 17), for the natural man receiveth not the things of God, 'for they are foolishness to him, neither can he know them, for they are spiritually discerned.' (1 Cor. 2. 14.) But as regards the divine process by which the dead in Adam are made to live in the Christ, it is a mystery, for all that the believer comprehends of the new birth is its effect in his soul; whereby he

knows that whereas once he was blind and could not see Jesus as his Saviour, he now sees him as the Lamb of God that taketh away the sins of the world.

We conclude, then, that all those whose names are written in the book of life are called by God, and that their conversion is not their own work; for they are entirely passive agents in his hands. It is a work of creation, for the saints are created in the Christ Jesus, or in his image, as Paul testifies in his epistle to the saints at Rome, in which he says that all things work together for good to the faithful who are called according to God's purpose. 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called.' (Rom. 8. 28–30.) And in 1 Pet. 5. 10, it is written that 'the God of all grace hath called us to his everlasting kingdom in the Christ Jesus;' and Paul testifies of his own conversion, saying, 'But when it pleased God, who separated me [from sinners] from my mother's womb, and called me by his grace.' (Gal. 1. 15.) And thus all the apostolical epistles are written for the edification of the called or converted saints, who are separated by God from the world in his Son Jesus Christ. (Rom. 9. 24. 1 Cor. 1. 9. 1 Thess. 2. 12.)

The elect are called by God, but it is by means of his Son Jesus Christ who is Lord of all; for they are begotten by him (1 John, 2. 29), and called by him. (John, 10. 16. Acts, 9. 4–6. Rom. 1. 6. 2 Pet. 1. 3.) 'For as the Father awakeneth the dead, and giveth life, even so the Son giveth life to whom he will.' (John, 5. 21.) 'For he that soweth the good seed is the Son of man; the field is the world; and the good seed are the sons of the kingdom.' (Matt. 13. 37, 38.) It is evident, then, that the regeneration of the soul is the instrumental cause of faith in the Christ, and that conversion for life is not effected by the

will of the sinner, but by the will of God, whose Spirit bloweth where it listeth; for the good news that Jesus has died for sinners is the wisdom of God to them that are called, but it is foolishness to all others. (1 Cor. 1. 21–24.) To say, therefore, that a child of Adam can come to Jesus and be converted for life of his own will, and without being called by him, is to deny the fall of man and the election of grace, which is blasphemy against God. But although Jesus Christ only calls those to his kingdom whom the Father has given him, and whose names are written in the book of life, we must announce the word of salvation to all men, that the elect may hear it, and believe; for to them it is given to know the mystery of the kingdom of God, who calls them by his grace, as Paul testifies, saying, 'We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you for salvation by sanctification of the Spirit and belief of the truth: whereunto he called you by our good news, to the obtaining of the glory of our Lord Jesus Christ.' (2 Thess. 2. 13, 14. Comp. Rom. 8. 28, 29.) Blessed, then, are they who know these things and magnify the love of God to sinners in the Christ Jesus, as did our brethren in Jerusalem when they heard that God had graciously given conversion for everlasting life to the people of the nations. (Acts, 11. 18.)

To illustrate the doctrine of the conversion of the elect, we shall now call the attention of the reader to the account of the conversion of the faithful remnant of the house of Israel, and of the people of the nations, as they are recorded in the word of God for our edification in the faith.

II. The conversion of the faithful remnant of Israel from the law of Moses to the covenant of grace.

On the day our Lord was raised from the dead he

announced the good news of salvation to his disciples through faith in his sacrifice for the pardon of their sins, saying, 'These are the words which I spake unto you while I was yet with you, that all things must be accomplished, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved the Christ to suffer, and to rise again from the dead the third day, and that conversion and pardon of sin should be preached in his name among all nations, beginning at Jerusalem.' (Luke, 24. 44-47.) Jesus having expounded the scriptures of the prophets who had announced his coming as the deliverer of Israel, his disciples believed in him as the Christ of God, and on that day they were converted from the Mosaic covenant to the covenant of grace, for they knew him as the Saviour of their souls. (Acts, 3. 26.) The conversion of the apostle Thomas, however, did not take place on that occasion, but when he saw the miracle of the resurrection of Jesus from the dead, he believed, like his brethren, and confessed that Jesus Christ was his Lord and his God.

And as Jesus announced the good news of salvation by his blood to his disciples, when he was raised from the dead, they in like manner announced it with power to their brethren on the day of Pentecost, when having been immersed in the Holy Spirit, Peter testified of the resurrection of Jesus and exhorted them to believe in the good news of salvation by virtue of his atoning sacrifice for their sins; and all who received Jesus as the Christ, were baptized as his disciples, who were the blessed to whom he promised the kingdom of heaven, when he said, 'I am not come to call the righteous, but sinners.' (Matt. 9. 13.) And to whom he said, also, 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest.' (Matt. 11. 28.)

The lost sheep of the house of Israel heard the voice of the shepherd on that day (Matt. 10. 6. Heb. 13. 20. 1 Pet. 2. 23), whom he called, not from death to life, but from the legal dispensation to the covenant of grace, for they had been already regenerated as faithful Israelites under the law, a circumstance which accounts for their sudden conversion, when Peter opened their understanding by testifying that Jesus the Nazarene, whom their rulers had crucified, had accomplished all that the law and the prophets had announced concerning the Messiah, for whom the afflicted and poor people who trusted in the name of Jehovah were waiting. (Zeph. 3. 12, 13.) But the self-righteous and rebellious nation who were hardened, rejected the Lord of glory as a false prophet, and thus sealed their own judgment (John, 3. 18-21. Rom. 9. 18), for they consummated their rebellion by that act (Dan. 9. 24), and they are now all shut up in unbelief till the end of the age, when they shall be called to the kingdom of God; for the blood-sprinkled people are blessed with an everlasting blessing and must be saved, for it is written that Jesus 'shall save his people from their sins' (Matt. 1. 21. Comp. Gen. 12. 1-4), and that he is made a Prince and a Saviour, to give conversion to Israel (Acts, 5. 30, 31; 13. 23. Luke, 1. 69-75), according to the testimony of the angel at his birth, who said, 'Fear not: for, behold, I bring to you the good news of great joy, which shall be to all the people.' (Luke, 2. 10.) Of which salvation Peter testified, saying, 'Convert yourselves and turn [to God], that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord; and he send Jesus Christ, who was before appointed unto you: whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began.' (Acts, 3. 19-21.)

But to the rebellious nation the Lord said, 'Ye believe

not, because ye are not my sheep; my sheep hear my voice, and they follow me' (John, 10. 26, 27), showing that the cause of their unbelief was that God had not given them to him (John, 6. 64, 65), for they were not elected to be in him. (Rom. 16. 13. Eph. 1. 4.) Hence Jesus said to the Jews: 'For judgment I am come into the world, that they who see not might see, and that they who see might be made blind.' (John, 9. 39.) They who saw not were the faithful remnant, who, though they were children of God, were in darkness and the shadow of death under the law of Moses; while those who saw were the self-righteous and rebellious nation, who sought justification by the law, who were judicially blinded on account of their iniquities, and whose salvation is deferred till the elect of the nations shall have been called to the kingdom of God; for 'Israel, which followed after the law of righteousness, hath not attained to righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and a rock of offence: and whosoever believeth on him shall not be ashamed.' (Rom. 9. 31-33. Comp. Luke, 2. 34.) So then the first to whom the word of salvation was announced shall be the last to believe in it, for Jerusalem shall be trodden down till the day when they shall say, 'Blessed is he that cometh in the name of the Lord.' (Matt. 23. 39.) 'For God hath shut them all up in rebellion, that he might have mercy upon all' (Rom. 11. 32); for the conversion of God's ancient people is one of the signs which shall immediately precede the second coming of the Lord Jesus when they shall be graffed into their own olive, namely, the assembly of the apostles and prophets, of which Jesus Christ himself is the chief corner-stone. (Rom. 11. 15-32.) According to Luke, 18. 8, the conversion of Israel is, however, uncertain, on account of the interrogative accent on the particle 'ara;'

but all the ancient manuscripts are without accents or punctuation, and the sentence should be affirmative, for notwithstanding the iniquity of the nation, and their tribulation, which was then near at hand, the Son of man shall find them faithful at his coming, for they shall hail him as their Lord and Saviour. (Matt. 23. 39; 24. 1, 2. 1 Pet. 4. 17.) 'Heaven and earth shall pass away, saith the Lord, but my words shall not pass away' (Matt. 24. 35), for the counsel of the eternal God must stand.

The conversion of the faithful remnant of the house of Israel is figuratively called a new birth by the apostle Peter in his epistle to the Hebrew Christians, in which he says to them, 'Having been begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth; and this is the Word of God, the good news of which has been announced to you.' (1 Pet. 1. 23-25.) And the apostle James confirms his testimony, saying, 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be among the first-fruits of his creatures.' (Jam. 1. 17, 18. Comp. Heb. 12. 23.) As it was by hearing the word of salvation that the faithful Jews believed that Jesus was the Christ, their conversion by the word of truth is said to be a new birth, for by it they had a right to be children of God. (John, 1. 12, 13.) It was by the Word of God that the faithful Jews at Berea were converted. (Acts, 17. 10-12.) And Paul testifies of the conversion of the children of Abraham, saying, that faith in Jesus Christ cometh by hearing the good news of his death to save sinners, and that hearing the good news cometh by the command of the Christ. (Rom. 10. 17. Comp. Matt. 28. 18.) And

when the faithful Jew who had been begotten by the Spirit of God was converted from the legal dispensation to the covenant of grace by hearing the good news, he set to his seal that God was true, because he had fulfilled his promise to the fathers, by sending the Christ to redeem his chosen people from their sins (John, 3. 33), who were 'Elected according to the foreknowledge of God the Father in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ.' (1 Pet. 1. 2.)

It is scarcely necessary to repeat, therefore, that none but the elect can believe in the Christ, and that even they cannot have faith in him until they are called, that is to say, until they are begotten by the Spirit of God, and hear the word of truth, which testifies of him as the Saviour of sinners. Thus we find that Saul of Tarsus, who was the only one of the rebellious nation elected to be saved, was not converted by the testimony of Stephen, for he participated in the guilt of his murderers, and thought, in his ignorance, that he did God service thereby; for he then wished to be separated from the Christ, like his rebellious brethren, in his zeal for the law of Moses (Rom. 9. 3); and it was not till some years afterwards, when on his way to Damascus to persecute the converted Jews in that city, that God called him by his grace, and revealed his Son in him. (Gal. 1. 15, 16.) It was then the God who commanded the light to shine out of darkness shone in his heart, to give him the light of the knowledge of God in the face of Jesus Christ (2 Cor. 4. 6); for he who holds the key of David opened the door of faith to the chosen vessel who was to bear his name before the nations, and kings, and the children of Israel, thus confirming the words of the prophet, 'I was found of them that sought me not, I was made manifest to them that asked not after me' (Isa. 65. 1); for the counsel of God according to the election of grace must stand; 'for

salvation is not of him that willeth, nor of him that runneth, but of God, that showeth mercy to whom he will.' (Rom. 9. 11-24.)

III. The conversion of the nations.

The promise of the salvation of the elect of the nations by faith in the Christ was made to Abraham; for God said unto his servant by his angel that all nations should be blessed in his posterity (Gen. 12. 1-4), which promise of mercy God frequently repeated to his people by the mouth of his prophets, saying, 'Is he the God of the Jews only? Is he not also of the nations, yes, of the nations also?' (Rom. 3. 29, 31.) 'For I say that the Christ was the servant of the circumcision for the truth of God, to confirm the promises made to the fathers; and that the nations might glorify God for his mercy: as it is written, For this cause I will confess to thee among the nations, and sing unto thy name.' (Ps. 17. 49.) 'And again he saith, Rejoice, ye nations, with his people.' (Deut. 32. 43.) 'And again, Praise the Lord, all ye nations; and laud him, all ye people.' (Ps. 117. 1.) And finally Isaiah saith, 'There shall be the root of Jesse, and he that shall rise to reign over the nations. In him shall the nations trust.' (Isa. 11. 1, 10.) And 'I will also give thee for a light to the nations, that thou mayest be my salvation to the ends of the earth.' (Isa. 49. 6.)

Accordingly, when the rebellious nation rejected the Messiah, the apostles and prophets of the Lord announced the good news of salvation to the nations (Acts, 13. 46, 47), exhorting all men to turn to the living God, and to believe in his Son Jesus Christ for the pardon of their sins (Luke, 24. 44-47.) The tribulation of the Jews and the calling of the nations are shown in the parable of the great supper (Luke, 14. 15-24), in which it is said, 'Go out into the highways and the hedges, and compel them to come in;' by which we understand that the good news must be announced

as a testimony till the whole of the elect are called. (Matt. 24. 14.) To both Jews and Gentiles Paul testified conversion to God and faith in Jesus Christ as the Saviour of sinners by faith in his blood. (Acts, 20. 21. Comp. Acts, 17. 16-31.) But it is not the voice of man that calls the dead to life, but the voice of the Son of God. (John, 5. 25.) When the Good Shepherd calls the sinner, he compels him to come into the fold: he needs no persuasion of man, as we see by the conversion of the faithful remnant on the day of Pentecost, as well as in every instance which is recorded of the calling of the people of the nations, the first of whom was the Roman centurion, Cornelius, who was a proselyte to Judaism, having been a believer in Jehovah and in the promise of the Messiah, though not formally admitted into the Mosaic covenant, whose conversion was therefore analogous to that of the faithful remnant, for he was a child of God. This man, and some of the soldiers under his command, were believers in the promise; but the keeper of the prison at Philippi and his household were unbelievers, whose calling was from death unto life. It is said that there was a great earthquake, and the doors of the prison were opened, and that the keeper of the prison, thinking that the prisoners had escaped, would have killed himself, 'But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, What must I do to be saved? And they said, Believe in the Lord Jesus, and thou shalt be saved, and thy house.' (Acts, 16. 31.) We may here remark that this man was probably a slave, and as such he was liable to suffer death by crucifixion had the prisoners escaped, and he asked in his despair what he should do to be saved; when they answered and said, 'Believe in the Lord Jesus,' for whosoever believeth in him shall never die.

From the account of the conversion of the deputy

Sergius Paulus, it would appear that his faith in the Christ had been shaken by the magician Elymas, but it was confirmed by the judgment that God inflicted on him; for having seen it, he believed, 'Having been struck with the doctrine of the Lord.' (Acts, 13. 4-12.)

IV. The conversion of God's children who have fallen from grace through sin.

As there is a conversion from death for everlasting life, so there is also a conversion of the child of God from a life of sin to a life of holiness and grace. It is the Lord Jesus who brings the elect into the fold; for being spiritually dead as children of Adam, they cannot come of themselves to the throne of grace; but the disciple who has abandoned the house of God, by living according to the flesh, may return to it, as the Lord shows us in the parable of the prodigal son, who left his father's house to live with sinners, of whom his father said, when he came back, 'This my son was dead and is alive again; he was lost, and is found.' When the sinner is converted for life he is a new creation, but he is not immediately sanctified in his walk, and is liable to be lured back to the world, like the prodigal son, and to abandon the fold of God; but when the Holy Spirit begins to manifest its power in his soul, he comes to himself, and, moved by a sentiment of filial love to God, he says, like the prodigal, 'Father, I have sinned against thee, and am no more worthy to be called thy son.' (Luke, 15. 11-32.)

In the parable of the lost sheep, however, the child of God who has fallen from grace by sin does not return to the fold spontaneously, but is brought back through the exhortation of faithful brethren; and of him, it is said, there is more joy in heaven over the conversion of one sinner than over ninety and nine just men who need no conversion. (Luke, 15. 3-7.) For it is not the will of God that one of his children should perish; for to live in sin is to be

alienated from God, and to be dead in his sight, who is of purer eyes than to behold iniquity; wherefore the apostle James says, 'Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' (Jam. 5. 19, 20.)

CHAPTER VI.

THE JUSTIFICATION OF THE ELECT OF GOD BY FAITH IN THE SACRIFICE OF HIS SON JESUS CHRIST.

I. THE elect of God are justified for life by faith in Jesus Christ.

II. A comparison between the law of Moses and the dispensation of grace.

III. Some of the brethren in Galatia apostatize from the faith.

I. The elect of God are justified for life by faith in Jesus Christ.

'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith in Jesus Christ for all that believe: for there is no difference; for all have sinned, and are deprived of the glory of God; being justified freely by his grace by means of the ransom that is in the Christ Jesus: whom God hath foreordained to be a propitiation, through faith in his blood, to declare his righteousness for the pardon of sins that are past, through the forbearance of God (Comp. 1 Pet. iv. 3; 1 John, i. 7); to declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus.' (Rom. iii. 21–26.)

The good news, or the gospel, is the news that Jesus Christ has died to save sinners; and the covenant of grace is the promise of salvation for all who believe in his sacrifice for the pardon of their sins. 'For God so loved

the world, that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life.' (John, 3. 16.) Now although, in the mind of God, the elect, who are the objects of his mercy, were saved from death by the sacrifice of his Son Jesus Christ, they are not just to their inner consciousness, that is, subjectively, till he has revealed his Son in their hearts by faith as their Saviour. The sinner is, therefore, freed from the penalty of the law, which is the death of the soul, when he believes that Jesus of Nazareth is the Son of God, and that he died as a sacrifice for his sins, in order to save his soul from death. And God is just in justifying them who believe in Jesus, because he has accepted his mediatorial sacrifice as an atonement for their sins, according to his promise. (Gen. 3. 15. Isa. 53. 11. Rom. 3. 25; 15. 8.) And the righteousness which is by faith in the Christ is called the righteousness of God, because it is his gift to the elect; for the good news, that the Christ has died to save sinners, is the power of God for salvation for all who believe in him; because God has given power to his Son, by virtue of his sacrifice, to give everlasting life to as many as he has given him. (John, 17. 2. 1 John, 2. 12. Heb. 2. 13. Matt. 9. 6.) 'For to him give all the prophets testimony, that whosoever believeth in him shall receive pardon of sins through his name' (Acts, 10. 43), *i. e.* through him. When, therefore, the Almighty regenerates the sinner by his Spirit, he has everlasting life, and believes in Jesus; so that everlasting life is the instrumental cause of faith in the Son of God: and it is also the effect of faith in him; for when we believe in him we are justified subjectively; that is, we have an internal conviction of being just in the sight of God; and we know that we have everlasting life, for Jesus hath said, 'He that believeth in me hath everlasting life.' (John, 6. 47.) We are not made children of God by faith in his Son, but it is by faith in him that we realise that we are his children (John, 1. 12, 13; 3. 38), and that we are justified, and, being

justified, we have peace with God, according to the testimony of the apostle Paul, who says, 'Therefore, being justified by faith, let us have peace with God through our Lord Jesus Christ, by whom we have access into this grace wherein we stand, and rejoice in the hope of glory.' (Rom. 5. 1, 2. Comp. Acts, 10. 36; Col. 1. 27.) Wherefore Jesus said to the faithful Jews who were waiting for the kingdom of God, 'Come unto me, all ye who labour and are heavy laden, and I will give you rest.' (Matt. 11. 29. Comp. Mark, 14. 41.) And Jesus is our rest also, for he spake peace to the nations (Gen. 49. 10. Zech. 9. 10. Isa. 9. 6, 7; 52. 7. Acts, 3. 26); for when God raised him from the dead, he came and announced the good news of peace to them who were afar off and to them that were near (Eph. 2. 17. Heb. 2. 3. Comp. Luke, 24. 36–53), that is, to the elect, the men of acceptance of all nations (Luke, 2. 14); for being glorified, he became the author of everlasting salvation to all who believe in him. (Heb. 5. 9.)

For it is by grace we are saved from death through faith in Jesus, and faith in him is not a work of the flesh, but a gift of God; so that our justification is by faith, and not by works; 'For we are his work, created in the Christ Jesus, for good works, which God hath appointed before that we should walk in them.' (Eph. 2. 8–10. Comp. John, 3. 16.) And in the epistle to Titus it is written, 'But when the kindness of God our Saviour towards men appeared; not by works of righteousness which we have done [are we justified], but according to his mercy by means of the bath of the new birth, and the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs in hope of everlasting life' (chap. 3. 4–7); that is to say, God has justified us and made us heirs of glory by what is figured by our baptism, namely, the cleansing from sin by the blood of Jesus and the gift of the Holy Spirit, by

means of which we walk in newness of life as his children (Comp. John, 3. 5; 1 Pet. 3. 21), as the Lord testified, saying, 'He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into judgment, but is passed from death unto life' (John, 5. 24); for the law which condemned the sinner to die came by Moses, but grace and truth come by Jesus Christ, and of his fulness have we all received, namely, grace for grace (John, 1. 16, 17); for the believer in the sacrifice of the Son of God knows he is made free from the law which condemned his soul to die; and when he believes his word, he knows also that he has everlasting life, and that he is an heir of the glory which shall be revealed hereafter; for in Jesus Christ is life, and his life is the light of men (John, 1. 4), without which life no one can see the kingdom of God; for his life is the instrumental cause of faith in his sacrifice, as he told his disciples, saying, 'I am the living bread which came down from heaven. If any man eat of my bread he shall live for ever, and the bread that I will give for the life of the world is my flesh.' (John, 6. 51.) And he adds, 'Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath everlasting life, and I will raise him again at the last day.' (John, 6. 53, 54.) Jesus calls his glorified life his flesh, which is the celestial manna that gives everlasting life to the saints (John, 10. 28. 1 Cor. 15. 45); and accordingly his glorified body, in which the life of the saints is preserved, is figured by the bread in the Lord's Supper (Matt. 26. 26); 'For the bread of God is he who cometh down from heaven and giveth life unto the world' (John, 6. 33. Comp. John, 1. 4; 17. 2. Acts, 3. 15); and except a man partake of his life by regeneration, and believe in the efficacy of his blood for the pardon of his sins, he has not everlasting life in him; for 'It is the Spirit [of God] that giveth life; the flesh profiteth nothing;' that is to say, it is God that giveth

life to the dead, the works of the law profiteth nothing; for by the works of the law no man can be justified in the sight of God, for by the law is the knowledge of sin, and it worketh wrath, that is, death. (Rom. 3. 20; 4. 15.) 'The words that I speak unto you, they are spirit and they are life.' (John, 6. 63.) The things that Jesus spoke of, namely, the need of the sinner to partake of his flesh and blood, referred to the salvation of the soul, and they are the gift of God, and they give everlasting life to the believer. This was the answer to the Pharisees who sought justification by the works of the law, and who inquired of Jesus, saying, 'What shall we do that we may work the works of God?' who replied, 'This is the work of God,'—or to be just in his sight,—'that ye believe in him whom he hath sent' (John, 6. 28, 29). And to the man who asked him, saying, What good thing shall I do to have everlasting life? he said, 'Follow me,' that is, believe in me, and thou shalt be just, and have everlasting life. (Matt. 19. 16-21.)

In the covenant of Mount Sinai Jehovah promised everlasting life to Israel in the land of Canaan, on condition that they should obey his law (Ex. 20. 12); but in the covenant of Mount Sion God promises everlasting life in the heavenly Canaan to all who believe in his Son as their Saviour; and while the former covenant was for one nation only, and was given by a mediator, Moses, through the ministration of angels (Gal. 3. 19, 20), the latter is for all nations, and the mediator thereof is Jesus Christ, and it is of grace and not of works. And hence Paul says, 'I am not ashamed of the good news' (that is, that the Christ has died to save sinners), 'for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, for the righteousness of God is revealed therein [to be] by faith to faith' (that is, to him that believeth), according as it is written, 'The just shall live by faith.' (Rom. 1. 16, 17.)

In announcing the righteousness which is by faith in Jesus Christ, Paul did not annul the law of Moses, the object of which was, that the Jews might be just in his sight by obeying it, and live in possession of the land of Canaan as his chosen people for ever. Now the end of the law is accomplished by God under grace, who gives everlasting righteousness and everlasting life in the heavenly Canaan to all who believe in his Son Jesus Christ, for the covenant of Moses was the shadow of good things to come and not the substance thereof. The fundamental principle of the law, namely, perfect righteousness in the sight of God as the condition of everlasting life (Lev. 18. 5), was not annulled, therefore, by the new covenant: on the contrary, it was established; for the blood of Jesus cleanseth from all sin. And this righteousness Abraham had by faith in the Christ before the law was given; for having believed in the promise made to fallen man of a Redeemer, it is written that his faith was counted to him for righteousness (Gen. 15. 6. Rom. 4. 4); and he was chosen to be the father of many nations; that is, the father of the Israel of God, for he believed in the promise that he should be the heir of the world by means of his son Isaac, who was a type of the Christ who was to be born of his posterity. And as he was the first man to whom God imputed righteousness on account of faith, he is therefore called the father of the faithful, for all who have faith in the Christ 'Are blessed like him.' (Gal. 3. 9. Comp. Rom. 4. 24.) For 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.' And all the saints who had faith in the promise of a Saviour, from Abel to the malefactor on the cross, were justified, like Abraham, by faith in the blood of Jesus Christ; for the testimony of Jesus is the spirit, or essential element, of prophecy, for the Holy Scriptures testify of him as the Saviour of sinners from the foundation of the world. (Gen. 3. 15;

12. 1–4. Isa. 53. 11. John, 5. 39. Acts, 10. 43. Rom. 1. 2. 2 Tim. 3. 15. Rev. 19. 10.) And therefore it is said of the saints who believed in the promise of the Christ, that these all having obtained a testimony by means of faith, received not the promise, 'God having provided some better thing for us, that they without us should not be made perfect' (Heb. 11. 39, 40); for although they were saved by faith in the promise of a Redeemer, these just men were not made perfect till the ransom was paid for their souls on the cross by the sacrifice of the Lamb of God. (Heb. 12. 23.) 'Where is boasting then? It is excluded. By what law? of works? Nay, but through the law of faith. Therefore we conclude that a man is justified by faith without the works of the law. Do we then make void the law through faith? That must not be; yea, we establish the law.' (Rom. 3, 27, 28, 31.) For hath not God said, 'By the knowledge of him shall my just slave justify many?' (Isa. 53. 11. Comp. Matt. 26. 28.) For God has rained righteousness on his people by means of his Son Jesus Christ (Hos. 10. 12), by whom he has reconciled all his elect to himself, whether they are on earth or in heaven. (Col. 1. 27.)

II. A comparison between the law of Moses and the dispensation of grace.

In expounding the doctrine of justification by faith, the apostle Paul takes the law of Moses as his standpoint, from which he proceeds to show, that as neither the Gentiles nor the Jews can be justified by their works, they are both condemned to die according to the tenor of that law, while at the same time he proves by the testimony of the prophets that Jesus Christ is the Saviour of all men; for Paul was led into all truth, and could compare spiritual things with spiritual, that is to say, the law, which is the shadow of good things to come, with the covenant of grace, by which salvation is promised to all who believe in the Son of God.

And the gist of his argument is this, namely, that all men are unjust in the sight of God, and are condemned to die as sinners by the law of Moses, and that there is therefore no salvation but by faith in Jesus Christ, who has given himself as a ransom for all; for the substance of the moral law which was engraven on the tables of stone is this, namely, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and 'Thou shalt love thy neighbour as thyself.' (Matt. 22. 37, 39.) And the law which God gave to Israel, and which no man can fulfil, extends to us also who are of the nations, for God is not the God of the Jews only; so that all men are sinners in his sight. Wherefore Paul testifies that the nations who hold the truth in unrighteousness, that is, who believed in God and hoped in a future life for the just after the death of the body, were condemned to die, for they were unjust in his sight (Rom. 1. 18–32); and the self-righteous Jews, who condemned other men as sinners, would likewise perish. (Rom. 2. 1–3.)

It is impossible, however, to estimate the blessings conferred on the saints under grace without realising their spiritual state under the law of Moses, according to which they had no assurance of justification for life; for as God promised life to Adam on condition that he should obey his law, so he promised everlasting life in the land of Canaan to the house of Israel provided they observed all his statutes and executed all his judgments, while, in the event of their rebellion, they were condemned to be cast out of the Holy Land for ever as sinners. For the law of Moses was the life of Israel (Deut. 32. 46, 47); because in that law it is written, 'Ye shall therefore keep my commandments, which if a man do he shall live in them.' (Lev. 18. 5.) As in the Adamic covenant the choice lay between life and death, that is, between a state of grace and a state of rebellion against God, which is the death of the soul, so it was also under

the law of Moses, in which it is said, 'I call heaven and earth to witness against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy posterity may live; that thou mayest love Jehovah thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, for he is thy life and the length of thy days; that thou mayest dwell in the land which Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob.' (Deut. 30. 19, 20.) But the infraction of a single article of the law was death; for it is written, 'Cursed be he that confirmeth not all the words of this law to do them.' (Deut. 27. 26.) And accordingly in Ezekiel, 18. 4, it is written, 'The soul that sinneth it shall surely die.' The Jews were, therefore, in the same position as regarded justification for everlasting life as the rest of the children of Adam, for the law found them dead, and left them as it found them. It is called the law of sin and death, for by it is the knowledge of sin, the penalty of which is the death of the soul. The law of Moses was the righteousness of Israel (Deut. 6. 24, 25), and it was perfect as regarded the object for which it was given, but it made nothing perfect, for it was impossible for any one to be justified by it in the sight of God. (Heb. 7. 19. Comp. Ezek. 18. 20.) That being the case, the righteous Jew, who was a child of God, and believed in the promise of a Saviour, though an heir of the inheritance of the saints in light, was always in fear of death as a sinner. (Rom. 7. 5, 6.) Wherefore Paul testifies to the Galatians, saying, 'Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ, we have believed in the Christ Jesus, that we might be justified by faith in the Christ, and not by the works of the law; for by the works of the law shall no flesh living be justified.' (Gal. 2. 16. Comp. Rom. 9. 31–33; Ps. 143. 2.) For the law worketh wrath, that is death (Rom. 4. 15. Comp. Deut. 30. 19, 20); for the letter, that is to say,

the law, killeth, but the Spirit, or the covenant of grace, giveth life to all who believe in the Lord Jesus. (2 Cor. 3. 6.)

The faithful Jews, therefore, felt that they could not be justified by the Mosaic law, and though they hungered and thirsted after righteousness, they were not filled till the Christ came, who delivered them 'Who through fear of death were all their lifetime subject to bondage.' (Heb. 2. 15. Comp. Matt. 11. 28–30.) And as the Jews were saved from the curse of the law of Moses, so are we saved from its curse, by faith in him who was manifested to destroy the works of the devil. The law of Moses was very grievous to the faithful Israelites, more especially after the prophet Daniel announced the resurrection of the just and the unjust at the last day (chap. 12. 1–3); for although they knew that everlasting life was to be the lot of the just, the mode in which it was to be obtained remained a mystery till the Christ was manifested, who is the life of the world. And as the time approached when he should appear, the hope of everlasting life and the fear of a judgment to come engrossed the thoughts of the faithful remnant who were waiting for the consolation of Israel, but the self-righteous scribes and Pharisees believed that they could be justified by the works of the law; for as life in the land of Canaan was promised to the children of Abraham on condition of their fulfilling the law, they concluded that the life of the age to come would be given to them on the same terms, an opinion in which they were confirmed by the apocryphal Scriptures, in which it is said that 'Prayer and fasting and almsgiving is a good thing, better far than hoarding treasures of gold; for the giving of alms releases a soul from death, and it is it that purges from sin, and by it mercy is obtained and everlasting life.' (Tobias, 12. 8, 9.) And, again, it is said, that 'Holy, therefore, and salutary, is the thought of praying for the dead, that they may be freed from their sins.' It is upon

the latter text, I believe, that the Church of Rome has founded the doctrine of purgatory. These are the Jewish fables against which Paul warned the faithful. (Titus, 1. 14. Phil. 3. 2.) But Jesus demonstrated the fallacy of seeking justification by works in his answer to the young man who came to him, saying, 'Master, what good thing shall I do that I may have everlasting life?' And he said unto him, 'Why askest thou me concerning what is good? There is but one good [master] God.' Our Lord convinced this man, who was a child of God, that he was not legally just, for he did not love his neighbour as himself; and he commanded him to be his disciple, in order to be perfect in the sight of God. And Jesus, seeing his reluctance to follow him, said to his disciples, 'It is easier for a camel to go through the eye of the needle than for a rich man to enter into the kingdom of God,' or to be his disciple. And they, thinking the Lord spoke of salvation from death, said to him, 'Who then can be saved?' But Jesus beheld them, and said unto them, 'With men this is impossible, but with God all things are possible' (Matt. 19. 16–30); that is to say, what man could not do, namely, justify himself, God could accomplish by giving his only Son to die for sinners; and as the conversion of a sinner for life is a work of creation, it is as easy for God to save a rich man as a poor man; but the rich man often finds it very hard to part with his riches and to humble himself in order to follow Jesus as his disciple. (2 Pet. 1. 1–11.) In the parable of the unjust steward the Lord convicted the self-righteous Pharisees of sin, for while they hoped to be justified by the observance of the law, he showed that they violated it; for, being avaricious, they disobeyed the commandment of God, who said, 'Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land' (Deut. 15. 11); and being the enemies of the saints, and therefore his enemies, he showed them, by the

allegory of the rich man and Lazarus, what would be their doom in the age to come.

To the unbelieving Jews, who sought justification by the law, our Lord said, 'Ye search the Scriptures, for in them ye think ye have everlasting life, and they are they which testify of me; and ye will not come to me that ye might have life.' (John, 5. 39, 40.) For the 'Christ is the end of the law for righteousness' (that is, for life) 'to every one that believeth.' (Rom. 10. 4.) 'But before faith came, says the apostle, we were kept under the law shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto the Christ, that we might be justified by faith.' (Gal. 3. 23, 24.) And accordingly when Jesus knew that the time was at hand that he should die for his brethren, he said unto them, 'Sleep on now and take your rest' (Matt. 26. 45); for it was prophesied that he should be the rest of the house of Israel, as it is written, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the rest) come, and unto him shall the gathering of the people be.' (Gen. 49. 10. Comp. Isa. 11. 10; 14. 1–3; Matt. 11. 28, 29; Heb. 4.) And the first words with which Jesus saluted his disciples when he rose from the dead were, 'Peace be unto you.' (Luke, 24. 36, 47. Eph. 2. 17.) And he breathed on his disciples, and said unto them, 'Receive ye the Holy Spirit: whosesoever sins ye pardon, they are pardoned unto them; and whosesoever sins ye retain, they are retained' (John, 20. 22, 23), that is, To whomsoever ye shall declare that their sins are pardoned by faith in me, they are pardoned; and accordingly Peter exhorted the faithful Jews on the day of Pentecost, to be converted from the law and to be baptised as disciples of Jesus Christ for the pardon of sins (Acts, 2. 38); and Paul testified of Jesus to the Jews at Antioch of Pisidia, saying, 'Be it known unto you, therefore, men and brethren,

that by his means is announced unto you the pardon of sins, and that whosoever believeth is justified from all things which ye could not be justified by the law of Moses.' (Acts, 13. 38, 39.) And the apostles announced to all men who believed not in the Son of God that their sins were retained. (Acts, 2. 40; 13. 46. 2 Cor. 2. 15–17.)

The law was holy, just, and good, but it could not make the child of God who was under it holy and just, for it was weak on account of the flesh, as the apostle shows us in the seventh chapter of the Epistle to the Romans, in which he represents the faithful Jew seeking in vain to obey it, and to be justified by it; for he found that the commandment which was ordained for life (Lev. 18. 5) was for death; for he knew sin by the commandment, which said, 'Thou shalt not covet.' All the other commandments of the moral law he might think he had fulfilled, but by this one he felt he was a sinner and condemned to die. For though he delighted in the law after the inward man, yet he saw another law in his members bringing him into captivity to the law of sin and death; and in his despair he cries, 'O wretched man that I am, who shall deliver me from the body of this death?' that is, Who shall deliver me from the power of sin which is in my flesh, and from the fear of death? To which the apostle answers triumphantly, saying, 'Thanks be to God [thou art delivered] through the Christ Jesus. There is, therefore, now no condemnation for those who are in the Christ Jesus, for the law of the Spirit of life which is in the Christ Jesus hath made thee free from the law of sin and death.' For those who are in the Anointed Man Jesus, have faith in him as their Saviour, and there is therefore no condemnation, *i. e.*, death for them; for the believer in Jesus is passed from death unto life, and shall not come into judgment. (John, 3. 14–16; 5. 24; 11. 24.) And hence the apostle testified that the faithful Jew was freed from the law of sin and death by virtue of the life which is in the Christ Jesus. And what is predicated

of the Jew is predicated also of us who have the same faith; for the Christ is our life, and his life is everlasting. (John, 14. 19. Rom. 6. 23.) 'For what the law could not do, in that it was weak through the flesh, God sending his Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the commandment of the law might be fulfilled by us, who walk not after the flesh, but after the Spirit.' (Rom. 7. 24, 25; 8. 1–4. Comp. Heb. 2. 14, 15. Matt. 11. 29.) What the law could not do, namely, justify the sinner and give him everlasting life, God accomplished for the elect through the sacrifice of his Son; for Jesus hath condemned sin in us, having abolished death which is the sting of sin (1 Cor. 15. 56. Rom. 6. 23. 2 Tim. 1. 1, 10); and he has given us his life as his brethren, that the commandment of the law might be fulfilled by us who walk not after the flesh, but after the Spirit. For God sent his only Son to die for sinners, that they who believe in him should no longer live to sin, but to righteousness; 'For sin shall not have dominion over you; for ye are not under the law, but under grace.' (Rom. 6. 14. Comp. John, 1. 12, 13.) For we are become dead to the law of Moses, which has no longer any power to condemn us, through the body of the Christ, that we should bring forth fruit unto God (Rom. 7. 4; 6. 6); having crucified the old man, and put on the new man, who is created according to the image of God in righteousness, and holiness, and truth. (Eph. 4. 24.) It is thus that God has condemned sin in the flesh of his saints, through his Son, that the commandment of the law might be fulfilled by us who walk not after the flesh, but after the Spirit; for the Christ not only saves the soul of the believer from death by his blood, but he sanctifies it by his Spirit.

The inspired commentator having terminated the exposition of the doctrine of justification through faith, he recapitulates the riches of God's mercy to us, according to his eternal purpose which he purposed in the Christ Jesus our Lord. 'For those whom he did foreknow,' says Paul, 'he hath also

predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, those whom he did predestinate, he hath also called; and those whom he hath called, he hath also justified; and those whom he hath justified, he hath also glorified. What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? God? He that justifieth! Who is he that condemneth? Shall the Christ? He who died, yea, that is awakened again, who is at the right hand of God, and maketh intercession for us? Who shall separate us from the love of the Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed every day, we are accounted as sheep for the slaughter.' (Comp. Ps. 44. 22; Mark, 10. 30.) 'Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in the Christ Jesus our Lord.' (Rom. 8. 29–39. Comp. Eph. 3. 19.)

III. Some of the brethren in Galatia apostatise from the faith.

Notwithstanding that Paul had preached Jesus the Christ as crucified among the Galatians, and testified that by him all who believe are justified from all things from which they could not be justified by the law of Moses, there were certain Judaising teachers who induced some of the brethren to supplement the righteousness which is by faith in Jesus by works of the law of Moses, whom the apostle justly rebuked, saying, 'The Christ shall profit you nothing: ye are se-

parated from the Christ, all of you who [seek to] justify yourselves by the law: ye are fallen from grace.' (Gal. 5. 2, 4.) In effect, these apostates from the faith, though saved by grace, put themselves under the yoke of the law, and were in fear of death, like the faithful Jews who sat in the region and shadow of death, and were waiting for the coming of the Messiah to give them light. For they were slaves under the law, and had no assurance of justification for life, having ceased to believe in the efficacy of the sacrifice of Jesus for the pardon of their sins, and they had thereby fallen from the grace of God; for God cannot love those who, after having known his Son as their Saviour, seek to be made just by their works; for by doing so they practically deny the efficacy of his propitiatory sacrifice for the pardon of their sins. And well might Paul, therefore, express his sorrow for their apostasy, saying 'O foolish Galatians, who hath bewitched you, before whose eyes Jesus the Christ hath been evidently set forth as crucified among you?' (Gal. 3. 1.) You who began in the Spirit, that is, as sons of God, why seek you to be justified as slaves under the law? (Gal. 3. 3.) But nevertheless, although they ceased to believe in justification by grace, and had lost the assurance of salvation thereby, they did not on that account lose everlasting life, for the gifts and calling of God are irrevocable. (Rom. 11. 29.) For he who believes that Jesus is the Son of God, and that he died to save sinners, is himself one of the elect for whom he died, and however imperfect may be his apprehension of the efficacy of his sacrifice, he is freed for ever by faith from the curse of the law, and is made an heir of the inheritance of the saints in light. There are many believers in Jesus at the present day who, like the Galatians, seek for justification by their works, of whom, however, it cannot be said that they have fallen from grace, inasmuch as they never knew the truth; nevertheless they dishonour their Saviour by their testimony; and although they are

under grace, they do not enjoy the peace of God's children, who know that the blood of Jesus cleanseth from all sin; and they cannot say, 'Happy art thou, O Israel: who is like unto thee, O people saved by Jehovah?' (Deut. 33. 29.) They have not what Paul calls the 'plerophoria,' or full assurance of everlasting righteousness by faith in the Son of God; for Jesus hath said, 'All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out' (John, 6. 37); and again, 'My sheep hear my voice, and I know them, and they follow me: and I give unto them everlasting life; and they shall never perish, and no one shall pluck them out of my hand. My Father, who gave them to me, is greater than all, and no one is able to pluck them out of my Father's hand.' (John, 10. 27–29.) They who have this faith find rest and peace for their souls, for they have the full assurance of everlasting righteousness, which they lost through the sin of Adam, by faith in the propitiatory sacrifice of the Anointed Man Jesus.

The moral law is good, says the Spirit, if it be used legitimately, that is, to guide the disciple of Jesus in his walk; but that no one can obtain justification by it for life is evident, for the apostle says, 'I through the law [of faith]' (Rom. 3. 27) 'am dead to the law [of Moses], that I might live unto God. I am crucified like the Christ: nevertheless I live; yet it is not I, but the Christ that liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who hath loved me, and given himself for me. I do not frustrate the grace of God: for if righteousness came by means of the law, then the Christ died in vain.' (Gal. 2. 19–21.)

CHAPTER VII.

THE KINGDOM OF THE CHRIST.

'*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his palace, even the messenger of the covenant, whom ye delight in; he shall come, saith the Eternal of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and fuller's soap. And he shall sit as a refiner of silver, and he shall purify the sons of Levi, and cleanse them as gold and silver, that they may offer unto the Eternal an offering of righteousness.*'—Mal. 3. 1–3.

I. THE coming of the kingdom of the Christ is announced.

II. Jesus the Christ founded his kingdom when he rose from the dead.

III. It was manifested with power on the day of Pentecost, the feast of first-fruits.

IV. It was opened to the people of the nations by the apostle Peter.

V. The kingdom of Israel was a type of the kingdom of the Christ.

VI. Its blessings.

VII. The signification of the kingdom of God.

I. The coming of the kingdom of the Christ is announced.

When Jesus was anointed as a prophet, he exhorted

the faithful remnant of Israel to be converted, saying that the kingdom of heaven was at hand; for, like John the Baptiser, he was a preacher of righteousness; because without conversion Jehovah could not show mercy to his chosen people. (Deut. 30. 1-10. Dan. 9. 3-27. Mal. 4. 5, 6. Matt. 3. 2, 3.) But the new covenant which God promised to Israel (Jer. 31. 31-34. John, 3. 16) was not proclaimed till Jesus rose from the dead, when the Lord, whom they expected, suddenly came to his palace, and founded his kingdom, which is called the kingdom of God and the kingdom of heaven, because all who are in it are begotten by God, for except a man be begotten from above he cannot see his kingdom (John, 3. 3); for no one can say that Jesus is the Lord but by the Holy Spirit. (1 Cor. 12. 3.) The kingdom of God, or of the Christ, is composed of all those who are under the covenant of grace, who obey him as the Lord; and hence his kingdom and his Assembly, which in our translation is rendered 'Church,' are synonymous terms, and this kingdom is the Lord's, because he hath purchased it with his own blood. (Acts, 20. 28. Matt. 16. 28.) Now as the children of Abraham entered into the kingdom of Israel by means of the rite of circumcision, and as the Messiah was specially promised to them, they imagined that the whole nation should enter into his kingdom; but our Lord assured Nicodemus, that 'Except a man be begotten by water and the Spirit, he cannot enter into the kingdom of God.' (John, 3. 5.) That is to say, except a man be cleansed from sin by the blood of Jesus, and be begotten by the Holy Spirit as a child of God, which he testifies by baptism (Acts, 11. 38-41), he cannot enter into the kingdom of heaven. Nicodemus, who was a teacher of Israel, ought to have known these things, for the prophets announced the salvation of Israel by the Messiah, and their regeneration by the Holy Spirit under the covenant of grace. (Ezek. 36. 25-27. Jer. 31. 31-34.)

It is of the kingdom of the Christ that Isaiah testified,

saying, 'Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be Wonderful, the Counsellor, the mighty God, the Father of eternity, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with justice, from henceforth even for ever. The zeal of the Eternal of hosts will perform it.' (Isa. 9. 6, 7. Comp. Dan. 2. 44.) And the prophet Daniel, speaking of the Messianic kingdom, saith, 'I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, and shall not pass away, and his kingdom that which shall not be destroyed.' (Dan. 7. 13, 14. Comp. Isa. 53. 10. Mark, 9. 1. Matt. 16. 28. Col. 1. 13.) And of the universal dominion of the Christ we read, 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . And he shall speak peace to the nations, and his dominion shall be from sea to sea, and from the river even to the ends of the earth.' (Zech. 9. 9, 10.) To which we may add the testimony of Micah, who foretold the place of the birth of the Christ as the king of Israel, saying, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be a lawgiver to Israel, whose goings forth have been from old, from the days of eternity.' (Mic. 5. 2.) These prophecies correspond with the message delivered by the angel of God to the Virgin Mary, saying, 'Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name

Jesus. He shall be great, and shall be the son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.' (Luke, 1. 31-33. Comp. Heb. 1. 8. 2 Pet. 1. 11. Ezek. 37. 20-28.) For it is in the Christ that God fulfilled the sure mercies which he promised to David (2 Sam. 7. 12, 13. Acts, 13. 24, 25, 34. John, 12. 34. Ps. 89. 36, 37. Mic. 4. 7); of whom also Jacob spake, saying, 'The sceptre shall not depart from Judah, nor the lawgiver from between his feet until Shiloh [the rest] come, and unto him shall the gathering of the people be.' (Gen. 49. 10.)

The Jews expected the restoration of the kingdom of David, and deliverance from the yoke of their oppressors, at the coming of the Messiah; and that they should rule over all nations (Dan. 7. 13, 14. Ps. 2. 7, 8; 110. 1, 2. Matt. 21. 9); but his kingdom is not of this world (John, 18. 36), for it came not with outward show. (Luke, 17. 20. Comp. Zech. 9. 9, 11.) For the Christ was not to reign over Israel after the flesh, but over the Israel of God, whom he ransomed by his own blood, and who have been given to him by his Father to constitute his kingdom (Heb. 2. 13), which embraces men of all nations; for it is written that the earth shall be filled with the knowledge of Jehovah. (Isa. 11. 9. Comp. Matt. 2. 1-12.) It is the sanctuary of the faithful remnant of Israel, and of the elect of the nations who are called by the grace of God to enter it; for God hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love. (Col. 1. 13.) Wherefore we conclude that all who believe in the Christ are under the covenant of grace, and are freed from the law of sin and death, and have everlasting life; and that all those who are under grace and who obey his law are members of his kingdom, which is synonymous with his Assembly. (Matt. 16. 18, 19, 28. John, 3. 5. Acts, 2. 37-47.)

II. Jesus the Christ founded his kingdom when he rose from the dead.

On the day that God awoke his Son Jesus the Christ from the dead, he began his reign over his brethren, as he announced to them when he said, 'There be some standing here who shall not taste death till they see the Son of Man, *i. e.* the Christ, coming in his kingdom.' (Matt. 16. 28. Comp. Matt. 10. 23; 28. 18. Acts, 2. 36. Rom. 1. 4.) Accordingly, on the day of his resurrection from the dead, the Mosaic covenant was abolished, and the covenant of grace was inaugurated, and the kingdom of heaven was founded, according to the prophecy of Ezekiel, saying that Israel and Judah should form one nation, 'And David, my slave, shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them . . . . and my slave David shall be their prince for ever.' (Ezek. 37. 22-28. Jer. 30. 9.) Nevertheless, God graciously permitted the temple of Jerusalem to stand, and the legal sacrifices to be offered therein, till the good news of the Lord Jesus was proclaimed to the faithful Jews of the dispersion who were waiting for the consolation of Israel; but when this was accomplished the temple was destroyed, according to the prophecy of our Lord (Matt. 24. 2); and the Mosaic covenant having been formally abrogated, the faithful remnant, which is called Judah, who received the Christ, were separated from Israel, that is, the rebellious nation, as it is written, 'I took my staff Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of Jehovah. Then I cut asunder mine other staff, Bands, that I might break the brotherhood between Judah and Israel.' (Zech. 11. 10–14.) When the temple was destroyed, the bond of national union ceased to exist between the converted Israelites and their rebellious brethren, who were

cursed by God, and can never more bring forth the fruit of righteousness as disciples of Moses; for then the great tribulation began, which shall last till the end of the age; that is, till all the elect of the nations shall have been called, when they also shall be called to the kingdom of the Christ, according to the covenant which God made with Abraham, Isaac, and Jacob, for they are blessed with an everlasting blessing. (Acts, 1. 6.)

III. It was manifested with power on the day of Pentecost, the feast of first-fruits. (Lev. 23. 15-21.)

The calling of the faithful remnant of Israel to the covenant of grace was announced by the prophet Jeremiah in the following words: 'Turn, O backsliding children, saith Jehovah; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding.' (Jer. 3. 14, 15. Comp. Matt. 9. 36–38.) And in the book of Micah it is written, 'In that day, saith Jehovah, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong nation: and Jehovah shall reign over them in Mount Zion from henceforth and even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.' (Micah, 4. 6–8.) Of which remnant the apostle Paul testifies, saying, 'Even so at this present time there is a remnant according to the election of grace.' (Rom. 11. 5.)

The mission of the apostles under the law was to announce the coming of the kingdom of the Christ to the lost sheep of the house of Israel; but when they were immersed in the Holy Spirit by the Lord on the day of Pentecost, they announced the good news of salvation by faith in his propitiatory sacrifice, as he commanded, saying, 'That conversion for the

pardon of sins should be preached on his name (*i. e.* by faith on him as the Saviour) among all nations, beginning at Jerusalem.' (Luke, 24. 47. Comp. Matt. 16. 16–18.) Accordingly, Peter, having received the keys of the kingdom of heaven, opened it to the faithful remnant of the house of Israel who were assembled at Jerusalem on that day; for he testified to the resurrection of Jesus the Nazarene as a man approved of God, whom the Jews had crucified as a false prophet, showing by the Scriptures that he had accomplished all things which the prophets had spoken concerning the Messiah who was to deliver Israel. 'Therefore,' said he, 'let all the house of Israel know assuredly that God hath made that Jesus whom ye have crucified both the Lord and the Christ.' (Acts, 2. 36.) On hearing the testimony of Peter against the rulers of the nation, the faithful Israelites who legally participated in their guilt, were stung with remorse, and said to Peter and the rest of the apostles, 'Men, brethren, what shall we do [to be saved]?' Then Peter said unto them, 'Convert yourselves [from the law of Moses], and be baptised every one of you on the name of Jesus the Christ, for the pardon of sins, and ye shall receive the gift of the Holy Spirit: for the promise is unto you, and your children, and to all that are afar off, even as many as the Lord God shall call. Then they that received his word were baptised, and the same day there were added unto them about three thousand souls.' (Acts, 2. 37-41.) And it is said that the Lord added daily to his kingdom such as saved themselves from the rebellious race of Israel. (Acts, 2. 40, 47.)

The kingdom of heaven having been manifested with power to the poor in spirit who were waiting for it, they were united by faith to the Christ as their Lord and Saviour, and freed from the law of Moses; and they entered into the joy of their Lord; for they saw the kingdom of the blessed, for whose advent they were taught to pray. (Matt.

5. 3; 6. 10. Mark, 15. 43; 9. 1.) But the apostate nation was cast out (Matt. 8. 11, 12), for they denied their God, who had bought them (2 Pet. 2. 1), on which account they are all shut up in unbelief till the end of the age. (Rom. 11. 23-36.) Having broken the covenant, the house of Israel lost everlasting life in the land of Canaan, which was promised to them (Ex. 20. 12), and they are figured by the barren fig-tree (Matt. 21. 19); and their only hope of being restored to the grace of God rests on the promise made to Abraham (Gen. 12. 1-4. Luke, 1. 67-79); for the Son of God is called Jesus, because he shall save his people from their sins. (Matt. 1. 21.) Thus the devout men who were hungering and thirsting after righteousness were filled with good things, while the rich, that is, the self-righteous Pharisees, were sent empty away; for the Christ did not come to call the righteous, but sinners, to his kingdom (Isa. 66. 5-24), whose mysteries he revealed to babes. (Matt. 11. 25; 13. 11. 1 Cor. 1. 19-26.) For the shepherd of Israel fed the fat and the strong with judgment (Matt. 8. 12; 24. 2), but he made a covenant of peace with the poor in spirit, and they received showers of blessings, and they were made a blessing to all nations. 'For the remnant of Jacob shall be in the midst of many people as a dew from Jehovah, as an abundant dew on the forward grass, which awaiteth not the order of man, and dependeth not on the sons of men' (Mic. 5. 7. Comp. Gen. 12. 3); for salvation cometh from the Jews. (John, 4. 22. Comp. Luke, 24. 47.) For as the Lord commanded the apostles to teach his disciples all things whatsoever he had commanded, the faithful Jews of the dispersion who were converted on the day of Pentecost, and who came from distant countries, published the good news among all nations. But the apostles could not have taught the devout men who were converted on the day of Pentecost the commandments of the

Lord unless they had remained for a time at Jerusalem. In this emergency, those disciples who had possessions were moved by the Holy Spirit to sell them for the benefit of the poor (Acts, 2. 38); and the brethren had all things common in those days. But this was not intended to be the permanent rule of the Assembly of God; for we know it was the custom to make a collection for the poor saints on the first day of the week. (1 Cor. 16. 1, 2. 2 Thess. 3. 10-12.)

IV. It was opened to the people of the nations by the apostle Peter.

Previous to the ascension of our Lord into heaven, he commanded his disciples, saying, 'All power is given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age.' (Matt. 28. 18-20.)

In obedience to the commandment of their Lord and Master, the apostles and prophets went forth to bear witness to his resurrection from the dead, and to announce the good news of salvation by faith in him for the pardon of sins, and to call the elect of all nations to his kingdom; 'And their sound went out unto all the earth, and their words unto the end of the world.' (Ps. 19. 4.) With demonstration of the Holy Spirit and with power, they called the dead to life by preaching the Christ crucified, which was a stumbling-block to the Jews and to the Greeks foolishness, but unto those that believe it is the power of God for salvation and the wisdom of God. (1 Cor. 1. 23, 24. Comp. Rom. 1. 16, 17.) For the new covenant was not announced in words only, but in power; for the Lord gave testimony to the word of his grace by granting signs and miracles to be done by the hands of his servants. (Acts, 14. 3. 1 Cor. 4. 20.)

The apostles and prophets exhorted all men to righteousness and to believe in God, and they announced salvation to all men through faith in his Son; for although none but the elect can come to Jesus, all who hear the good news may hope to be saved from death by faith in his propitiatory sacrifice. (Eph. 1. 7. Col. 1. 14.) Accordingly the apostle Peter, who received the keys of the kingdom of heaven from the Lord, was warned by a heavenly vision that the time was come when he should open it to the people of the nations; and in obedience thereto he announced the good news of the Christ to the Roman centurion Cornelius, who having believed in him as his Saviour was thus loosed from the law which condemned him to die as a child of Adam, and was united by faith to the Christ as a son of God, and added to his kingdom.

The calling of the nations to the kingdom of the Christ, and the casting out of Israel, are announced in the parable of the Vineyard which was let out to ungrateful husbandmen, and in that of the marriage of the king's son. (Matt. 21. 33-41; 22. 1-10.) And the calling of the nations to the Messianic kingdom was predicted also by the prophet Isaiah (2. 1-5; 54. 1-10; 60. 1-22; 65. 1-8) and by the Lord himself. (Matt. 8. 11. John, 10. 16; 12. 32.) And it is recorded that when the good news of the Lord Jesus came to the people of the nations at Antioch, the capital of Syria, a great number of them believed and were added to the Assembly of the Christ, and it was there that our brethren were first called Christians. (Acts, 19. 19-26.) And it was from the assembly that was at Antioch, the apostles Paul and Barnabas were sent forth by the Holy Spirit to the nations, for which work the Lord had called Paul (Rom. 1. 5; Acts, 9. 15); for although Peter was the first to open the kingdom of heaven to the nations, he was appointed especially by the Lord as the apostle of the circumcision; while Paul was chosen to be the teacher of the nations, which name is given in the Scriptures to all people

who do not belong to the race of Abraham. And thus in a short time were fulfilled the words spoken by the prophet, saying, 'Rejoice, thou barren that barest not, break forth into singing, and cry, thou that didst not travail with child; for the desolate hath many more children than she who hath a husband, saith Jehovah.' (Isa. 54. 1.) The signification of which prophecy is interpreted by the apostle Paul, who applies it to Hagar, the mother of Ishmael, the typical mother of the elect people of the nations who were called to the kingdom of God, and who were more numerous than the faithful remnant, the children of Sarah. These two together constituted the Jerusalem, or the Israel, which is from above, that is, the Israel of God, which is free. (Gal. 4. 21-31.) And we who have the faith of Abraham who is the father of us all, now constitute the Israel of God, because the kingdom has been taken from Israel according to the flesh on account of their sins (Isaiah, 6. 9, 12; Matt. 13. 14), and given to us who like Isaac are the children of promise. 'For all those who are of Israel are not Israel. Neither because they are the posterity of Abraham, are they all his children; but in Isaac shall a posterity be called to thee. That is, they who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the posterity: for this is the word of the promise: at this time will I come, and Sarah shall have a son' (Rom. 9. 6-9), namely, Isaac, the type of the Christ. The converted saints are therefore the true Israelites, *i.e.*, literally soldiers of God, having the same faith as Abraham, who is therefore called the father of many nations, the father of the faithful, and the heir of the world. (Gen. 15. 5, 6. Rom. 4. 13-18.)

In the beginning of the dispensation of grace, the kingdom of the Lord was composed exclusively of the children of Israel, but when the elect of the nations were called, they were added

to the Assembly of the apostles and prophets of which Jesus the Christ is the chief corner-stone, and being incorporated together, they constituted his kingdom, as the apostle Paul testified, saying, 'But now in the Christ Jesus ye who sometimes were afar off are made nigh by the blood of the Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition: having abolished in his flesh the enmity, the law of commandments contained in ordinances; for to create in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and he came and announced the good news of peace to you who were afar off, and to those that were nigh; for by means of him we have both access in one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus the Christ himself being the chief corner-stone, in whom all the building fitly framed, groweth unto an holy temple in the Lord.' (Eph. 2. 13-21.) For the elect of God who were of the nations and who are figured by the wild olive-tree were graffed into the free olive, which is a type of the faithful remnant of the house of Israel, and both united together formed one body which is the kingdom of the Lord. (Rom. 11. 16-24. Matt. 8. 11.)

V. The kingdom of Israel was a type of the kingdom of the Christ.

1. Because Israel after the flesh was elected by God (Deut. 10. 15. Ezek. 20. 5), and so is the Israel of God. (John, 6. 37, 44, 65; 10. 28, 29; 17. 2. Eph. 1. 4.)

2. Both are created and called by God. (Isa. 43. 1; Eph. 2. 10; Gen. 12. 1; Acts, 2. 39)

3. Both are holy and separated from the world to glorify

God by obeying his law. (Deut. 7. 6, 11. Isa. 62. 12; 63. 19. Titus, 2. 14. 1 Pet. 1. 15, 16. Matt. 28. 20.)

4. Both kingdoms are anointed by God. (Ex. 24. 8. Ps. 105. 15. 2 Cor. 1. 21. 1 John, 2. 20-29.)

5. Both Israel after the flesh and Israel after the Spirit are preserved as witnesses to the truth of God till the second coming of the Lord, when both shall again form one body as they did at the beginning, by faith in him; for God's promise to bless Abraham and his posterity can never be annulled. (Gen. 12. 1-4.)

6. The children of Israel were saved by Jehovah from the house of bondage by the blood of the paschal lamb, and protected from their enemies and preserved during their pilgrimage through the desert until they reached the promised land; and the saints are saved from death by the blood of the Lamb of God, and defended against their enemies by the word of God till they enter the heavenly Canaan. (Ex. 3. 8; 14. 30. Gal. 1. 4. 2 Tim. 1. 9. Matt. 28. 20.)

7. The old covenant was inaugurated by blood, and so also was the new (Ex. 24. 8. Zech. 9. 11. Matt. 26. 28), which is called the everlasting covenant. (Heb. 10. 29; 13. 20.)

8. They have the same Father Jehovah, the holy God of Israel (Deut. 32. 6. John, 1. 12, 13; 20. 17), and the same king. (Ps. 89. 18. Matt. 6. 10, 33. 1 Tim. 1. 17; 6. 15.)

9. And as the Israel after the flesh had two kings, Jehovah and David, so has likewise the Israel of God, which is its antitype, namely, Jehovah, and the Son of David, Jesus the Christ. (1 Tim. 1. 17. John, 18. 33, 36. Eph. 5. 5. Rev. 22. 3. Comp. Ezek. 37. 24.) And as David was a type of the Christ, the land of promise was a type of the heavenly Jerusalem. (Ezek. 37. 25. Heb. 11. 10, 16.)

10. The Jews as children of Abraham are all brethren, and the saints are all brethren, because they are all children of God. (Deut. 1. 16. John, 1. 12, 13. Matt. 23. 8.)

11. The justification of Israel by the law of Moses was typical of the justification of the elect of God by grace (John, 3. 16); and the temple-worship was typical of the worship of the saints, for as the Israelites offered sacrifices in the holy places, so do we in the assembly of the saints, which is the temple of the living God. (1 Pet. 2. 5.)

12. All who were exterior to the kingdom of Israel were called the nations, all who are exterior to the kingdom of the Christ are called the world (Matt. 5. 14. Rom. 11. 12-15. 1 John, 3. 1); and hence the unbelieving Jews are called the world (John, 16. 8); but this term sometimes signifies the material universe (Matt. 13. 35), and the earth. (John, 1. 9.)

13. The kingdom of Israel according to the flesh was terrestrial and temporal, the kingdom of the Christ is spiritual and everlasting.

VI. The blessings of the kingdom of the Christ.

The blessings promised to the children of Israel, by virtue of the Mosaic covenant, were temporal, those promised under grace to the children of God are spiritual. (Matt. 5. 6; 6. 13. Rom. 14. 17. 2 Cor. 6. 6-10. Eph. 1. 3.)

In the kingdom of the Lord the saints have obtained a new name which is better than that of sons and daughters, for they are all sons of the living God. (Isa. 56. 5; 62. 2. Hos. 1. 10. Matt. 5. 9, 45. Gal. 4. 1-7.) They are the sons of the kingdom (Matt. 13. 33), and of the Highest (Luke, 6. 35), sons of God by faith in Jesus (Matt. 5. 8. Gal. 3. 18), and brethren of Jesus (Matt. 28. 10. John, 20. 17); children of promise (Rom. 9. 8), and of light (Luke, 6. 38); the elect generation (1 Pet. 2. 9), the sons of the resurrection, and heirs of the heavenly kingdom. (Jam. 2. 5.)

The kingdom of God is composed of the aggregate of God's children on earth, who obey their Heavenly Father from love as the holy angels in heaven (Matt. 6. 10; 26. 42);

and it increases like the seed which is cast into the ground by the husbandman, which grows and produces fruit in due season without the help of man. (Mark, 4. 26. 1 Cor. 3. 6.) The greatest in this kingdom is he who is the slave of all, that is, the most humble of the disciples of the Lord Jesus (Matt. 18. 1-5; 20. 26, 27. Mark, 9. 35. Matt. 23. 8-12); and he who is least in it is greater than John the Baptiser, the greatest of the prophets under the law; for the apostle Paul, in speaking of the kingdom of the Christ, says, that those who are in it have 'Righteousness, joy, and peace in the Holy Spirit.' (Rom. 14. 17.) For being justified in the sight of God, they have joy and peace as his sons, and are no longer slaves like the children of Israel under the law of Moses, who were in fear of death; and in them is manifested the liberty of the glory of the children of God, in whose sight they are all glorified, having received the glorified body of his only Son the Christ Jesus. (Matt. 26. 26. Rom. 8. 21. Gal. 3. 26; 4. 6.) For the Lord hath said, 'The glory which thou gavest me I have given them; that they may be one even as we are one' (John, 17. 22), for we are called to his kingdom and to his glory. (1 Thess. 2. 12.)

It was for the reign of the Messiah that the children of Israel waited anxiously for many ages, and not only they, but the nations also who were subject to vanity, looked for a redeemer; for while the faithful Jews groaned under the law of Moses, the people of the nations were oppressed by the despotic government of imperial Rome, the western Babylon, whose ruler, who was the type of the Antichrist, was worshipped as a god by his subjects. (Rev. xiii., xiv.) All men, therefore, expected a deliverer as the period of his advent drew near, for the belief in the coming of the Messiah was spread among the nations by the Jews of the dispersion, of which hope the apostle Paul bears witness, saying, 'The earnest expectation of the creation waiteth for the manifestation of the children of God. For the creation

was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, that the creation itself also shall be delivered from the bondage of corruption to partake of the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.' (Rom. 8. 19-22.) The desire of the nations to see the Christ was symbolised in the vision of the man of Macedonia, who prayed to Paul, saying, 'Come over into Macedonia, and help us!' (Acts, 16. 9.) And they were not deceived in their hope of deliverance, for when the liberty of the children of God was manifested, the promise that the faithful remnant of the house of Jacob should be a blessing to the nations, like the dew that falls from heaven on the parched grass, was verified. For the sons of the kingdom are the salt of the earth and the light of the world; for slavery, polygamy, and war, are prohibited in the kingdom of God, and all the sufferings and trials which are incident to the nature of fallen man are mitigated in the day of visitation by Christian sympathy. (1 Pet. 2. 12.)

The early Christians were animated by a fervent love of Jesus, and in the midst of the deepest corruption of the nations they were truly just and holy in their lives, and unshaken in their faith by the persecution of their enemies; for the humblest believer in Jesus knew that he was a son of the Highest, and that his citizenship was in heaven and not in the imperial city. To the followers of Jesus, therefore, to die was gain, and in this faith they resisted, and finally overcame the opposition of their enemies, not trusting in their own strength for victory, but in the power of the living God; according to the prophecy of Daniel, who said, 'The God of heaven shall set up an empire which shall never be destroyed, and the government of which shall not be left to another people; but it shall break in pieces and consume all these empires, and it shall stand for ever.' (Dan. 2. 44. Comp. 7. 14-27.) For as Paul testified, 'God hath chosen the

foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, things which are not, to bring to nought things that are; that no flesh should glory before God.' (1 Cor. 1. 27-29.) And thus the stone that was rejected by the builders became a great mountain, and the Jewish nation who stumbled at it were broken, while the Roman empire on which it fell was ground to powder (Matt. 21. 44); as God promised to Abraham, saying, 'I will bless those that bless thee, and curse those that curse thee.' (Gen. 12. 1-3; Comp. Ex. 23. 32.) The efficient cause of the fall of Rome, therefore, was the curse of God and not the power of man: for Rome was condemned to perish like Babylon, though, like the latter, a chosen instrument in God's hands to execute his judgment on Israel. (2 Kings, 24. 10. Dan. 5. Rev. 14. 8.)

Of the kingdom of God which shall never be destroyed, the Spirit testified, saying, 'It shall come to pass in the last days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to Jehovah's mountain, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of Jehovah.' (Isa. 2. 2-5. Comp. Isa. xi.) And of the increase of the Messianic kingdom the prophet bears witness, saying, 'God shall cause those that come to Jacob to take root: Israel shall blossom, and fill

the face of the earth with fruit.' (Isa. 27. 6; Comp. Gen. 15. 5.) Wherefore the Lord Jesus has commanded that 'The good news of the kingdom shall be preached in all the earth for a testimony unto all the nations; and then shall the end come.' (Matt. 24. 14.)

VII. The signification of the term 'the kingdom of God.'

The kingdom of God has various significations in the Scriptures.

1. The kingdom of God is a synonym of the Mosaic covenant. (Matt. 21. 43.)

2. It is the kingdom of God on earth, which is composed of all who believe in Jesus, and which is synonymous with his assembly, except in Matt. 26. 29: Mark, 14. 25: Luke, 13. 28; 21. 31; 22. 16-18: 1 Cor. 6. 9, 10; 15. 50: 2 Thess. 1. 5, in which passages it signifies the kingdom which has been prepared for the faithful before the foundation of the world, that is, the new Jerusalem. (Matt. 25. 34.) And the kingdom of heaven has the same signification as the kingdom of God, except in Matt. 7. 21, in which it signifies the city of God, the new Jerusalem. (Heb. 11. 10-16.)

3. In Luke, 17. 21, Jesus tells the Pharisees that the kingdom of God, which he announced as being at hand, was among them, though not yet manifested. (John, 1. 26.)

4. In the parables, Matt. 13. 24-30; 33. 47-50; 25. 1-13, the kingdom of heaven is the professing Assembly of the Christ, in which there are believers and unbelievers.

5. The kingdom of God on earth is a type of the new Jerusalem, the inheritance incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for us at the end of the age (1 Pet. 1. 4), which shall be manifested at the second coming of the Christ, the glories of which John beheld in a vision. (Rev. 21. 22.) For the glorified saints shall constitute the kingdom of the Christian heaven, and he shall reign

over the Israel of God for ever. (Luke, 1. 32, 33; 22. 30. Rev. 22. 3.) For it is written, 'Behold, I make all things new' (Rev. 21. 5), and although heaven and earth shall pass away, 'Nevertheless, we look for a new heavens and a new earth, where dwelleth righteousness.' (2 Pet. 3. 13. Comp. Tit. 3. 7; 1 John, 2. 25.)

CHAPTER VIII.

BAPTISM.

I. THE object of baptism, and its symbolical meaning, and the manner in which it is performed.

II. The baptism of the faithful remnant of Israel, and of Jesus by the prophet John.

III. The baptism of the disciples of Jesus under the law.

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VI. Types of baptism.

I. The object of baptism, and its symbolical meaning, and the manner in which it is performed.

Before entering on this subject, it is necessary, in the first place, to explain the meaning of the word 'Baptism,' which is derived from the Greek 'baptizo,' I immerse; and accordingly this holy rite is performed by immersing the disciple in water; and all who believe in Jesus are bound to render this testimony of their faith as his disciples in obedience to the commandment which he gave to his apostles when he rose from the dead, saying, 'Go ye, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit.'* (Matt. 28.

* 'In the name of the Father.' This is a Hebrew form of expression, which signifies in the Father. Thus to call on the name of the Lord is to call on the Lord, or to confess that Jesus is the Lord. (Rom. 10. 11–13.) To believe in the name of the Son of God is to believe

19.) In accordance with their confession of faith, therefore, the disciples of the Lord are baptised in the Father, that is to say, as children of God and partakers of the divine nature (John, 1. 12, 13), and in the Son, for he has given them his life (John, 10. 28; Rom. 6. 23; 8. 1, 2), and in the Holy Spirit, for they have received the Spirit of adoption, by which they walk in newness of life as sons of God, 'For in one Spirit we are all baptised to be one body.' (1 Cor. 12. 13. Comp. John, 7. 38, 39.)

All who believe in the Lord Jesus as their Saviour are under the covenant of grace, and have everlasting life (John, 3. 16); but it is by the rite of baptism that they are recognised as his disciples and are added to his assembly. (Acts, 2. 38-41; 22. 16.) For it is the will of God that all his saints should form one body under one Lord, for there is one Spirit and one body; one Lord, one faith, and one baptism. (Eph. 4. 4, 5. John, 17. 20, 21.) By this holy rite, therefore, the believer testifies that he has been cleansed from sin by the blood of Jesus, and that he has been begotten as a child of God by the Holy Spirit, 'for except a man be begotten by water and the Spirit, he cannot enter into the kingdom of God.' (John, 3. 5; Comp. Acts, 2. 38. Ezek. 36. 21-27. Jer. 31. 31-34.) Our baptism is, therefore, a sign and seal of our redemption and of our regeneration (Tit. 3. 5-7); and it is also a symbol of sanctification: for as the baptism of our Lord was a symbol of his death and resurrection, so, in like manner, the baptism of the believer is a symbol of his death to sin, and of his awaking from the dead to live to righteousness by the Holy Spirit. (Acts, 2. 38. Eph. 1. 13, 14.)

in the Son of God. (John, 3. 18.) His name means him. (Matt. 12. 21.) In my name, in me. (Matt. 18. 5, 20. John, 14. 13.) In thy name, thee. (Matt. 6. 9. John, 17. 13.) In the name signifies also in the power. (Luke, 10. 17. Mark, 9. 39. John, 14. 26. Acts, 3. 12, 16; 4. 7, 10; 16. 18.)

That the rite of baptism was instituted by God as a symbol of the death and resurrection of Jesus, we learn from his own words, for in speaking of his death he said, 'I have a baptism to be baptised with, and how am I straitened till it be accomplished!' (Luke, 12. 50. Comp. Matt. 3. 14, 15.) And as the baptism of our Saviour was a symbol of his death and resurrection, so, likewise, the baptism of the believer is a symbol of his death as a child of Adam to sin, and of his awaking from the dead to walk in sanctification; for when he is immersed in the water he figures thereby his death to the world, and in rising therefrom he symbolises his awaking from the dead to walk in newness of life as an adopted Son of God by the Holy Spirit. (Mark, 10. 39. Rom. 8. 14, 15.) There is, therefore, in that which the believer figures by his baptism, a manifest conformity to the death and resurrection of our Lord, as the apostle Paul has shown in his letter to the brethren at Rome, in which, referring to their baptism as the sign of the death of the flesh, and of their awaking to newness of life, he says, 'Shall we continue in sin that grace may abound? Let that not be. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised in the Christ were baptised in his death? We were therefore buried, like him by baptism in death: that like as the Christ was awakened from the dead by the glory of the Father, even so we also shall be awakened [from the dead] to walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection: knowing that our old man hath been crucified like unto him, that the body of sin might be destroyed, that henceforth we should not be slaves of sin, for he that hath died is freed from sin.' (Rom. 6. 1-7.)

Shall we, says the apostle, abuse the grace of God by walking according to the flesh? How shall we, who pledged ourselves to die to sin by our baptism, live any longer

therein? Know ye not, that we who have been baptised as the brethren of the Christ were baptised as a symbol of the death of the body, which we offer as a sacrifice to God? We were therefore buried as disciples of the Christ by means of baptism, which is a symbol of the death of his body, which he offered to God for us, that as he was awakened from the dead by the power of the Father (John, 11. 40), so we also shall be awakened from the dead by the same power. (1 Cor. 6. 14. Col. 2. 12.) For as the Christ put off the body of the flesh, which he offered as a sacrifice to God, and was awakened from the dead to live for ever to the glory of God; even so we also, if we offer our body as a sacrifice to God by mortifying the deeds of the flesh, shall, like him, be awakened from the dead by the Holy Spirit to live to the glory of God; knowing that our old man has been crucified like the body of the Christ, that the body of sin might be deprived of its power over us, that we should not be any longer slaves of sin; for he that has crucified the flesh is freed from its dominion. This holy rite is, therefore, eminently conducive to sanctification, as we see by the appeal of the apostle; but to the unbaptised believer his exhortation is a dead letter, for he wrote to the faithful brethren who had one Spirit, one Lord, one Faith, and one Baptism. (Eph. 1. 1. Col. 1. 2.)

When, therefore, the believer knows the object of baptism, and its signification as the sign and seal of salvation, and as a symbol of holiness, he is bound to render the testimony of his faith commanded by the Lord; for which purpose he must enter the water, and confess before his brethren that Jesus is his Saviour and his Lord; and promise at the same time by his grace to die to sin and to live to righteousness; and, in sign thereof, he is immersed in the water and raised again; after which solemn testimony of his conversion, and of his initiation in the holy life, he has a right to join the Assembly of God, and to bear the

name of Christian, and to sit at the Lord's table. We may add, that in celebrating this rite, the disciple who immerses the believer in the water should not repeat the words, 'I baptise thee in the Father, and in the Son, and in the Holy Spirit;' for it is the Lord Jesus that baptises the saint, and not the disciple who immerses him in the water and raises him again therefrom, who merely serves as an instrument in his hands to perform a material act in obedience to his commandment; and hence the validity of the rite does not depend on the faith of the baptiser, but on the faith of the baptised. And should the disciple to be baptised be a woman, she may be immersed by a sister in the Lord. Finally, this holy rite, by means of which the believer is received by his brethren as a Christian, may be celebrated at any time and at any place where water can be found, and if in a house a bath may be used for the purpose.

II. The baptism of the faithful remnant of Israel, and of Jesus by the prophet John.

The object and symbolical meaning of this holy rite being clearly understood, we shall now proceed to consider the baptism of John, the antitype of Elijah, who was sent by Jehovah to announce the coming of the Messiah, of whom it is written, 'He shall be filled with the Holy Spirit, even from his mother's womb; and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the power of Elijah, to turn the hearts of the fathers on the children, and the rebellious to the wisdom of the Just: to make ready a people prepared for the Lord.' (Luke, 1. 15-17.) The coming of John, who is called the Baptiser, is announced in the book of Malachi, who said, 'Behold, I send Elijah, the prophet, before the coming of the great and dreadful day of Jehovah, and he shall bring back the hearts of the fathers to the children, and the

hearts of the children to the fathers, lest I come and smite the earth with a curse.' (Mal. 4. 5, 6.) This was the faithful remnant of Israel which is figuratively called Abraham, Isaac, and Jacob. (Matt. 8. 11.) Accordingly, it is written that John did baptise in the wilderness, and preach a baptism for the pardon of sins (Mark, 1. 4), and the faithful Israelites, hearing the good news that the kingdom of God was at hand, were baptised by the prophet in the river Jordan, confessing their sins, without which they could not obtain the promised blessing. (Matt. 3. 6. Deut. 30. 1-10. Mal. 3. 1. Jer. 31. 31-34.) John thus prepared a people to receive Emmanuel, according to the words spoken by Isaiah the prophet, 'The voice of one that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.' (Isa. 43. 3.) Convert yourself from your unrighteous ways, for the kingdom of heaven is at hand, was the good news announced by John to the faithful remnant of the house of Israel, who flocked from all parts of Palestine, and were immersed by him in the river Jordan, in sign of their faith in the Messiah and of their purification from sin. For John 'Verily baptised with the baptism of conversion, saying unto the people that they should believe in him who should come after him, that is, in Jesus.' (Acts, 19. 4.)

But the most interesting event connected with the ministry of the prophet was the baptism of the Son of God, of which the apostle Matthew testifies, saying, 'Then cometh Jesus from Galilee to the Jordan to be baptised by John. But John forbade him, saying, I have need to be baptised by thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to accomplish all righteousness.' (Matt. 3. 13-15.) Our Lord did not render this testimony as a sign of his purification from sin, but he was baptised as a sign of

our purification from sin by his death, which was symbolised by his baptism (Luke, 12. 50); and it was by means of this rite that he was manifested to the prophet as the Christ. The baptism of our Lord, then, was a proof of his faith in God, and a symbol of his death and resurrection from the dead, and a pledge on his part to fulfil the will of God by dying for the salvation of sinners as the Mediator of the covenant of grace, by which he accomplished the righteousness of the saints. (Matt. 5. 17, 18. Rom. 10. 4. 2 Pet. 1. 1.) And accordingly God testified of Jesus at his baptism, saying, 'This is my beloved Son, in whom I am well pleased.' (Matt. 3. 17.) And the Father anointed him with the Holy Spirit, as it is written in the book of John, 'I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not: but he that sent me to baptise in water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptiseth in the Holy Spirit.' (John, 1. 32, 33.) In this testimony of John the Baptiser to Jesus as the Christ, we see that the rite of baptism was instituted by God under the law, for the baptism of John was from heaven, and not from men. (Matt. 21. 25.) We may here remark, also, with reference to the baptism of our Lord, that John did not know Jesus personally when he came to be baptised; but as Jehovah revealed David to Samuel as the king of Israel, so in like manner did he reveal his Son to John as the King who was to reign over the house of Jacob for ever, and to fulfil all the glorious promises which he had made to his chosen people by his prophets.

III. The baptism of the disciples of Jesus under the law.

When the messenger of Jehovah had prepared a people well disposed for the Lord, it is recorded that from that

time Jesus began his ministry by exhorting the faithful remnant of the house of Israel to be converted, saying, 'The kingdom of heaven is at hand' (Matt. 3. 17); for 'Unto you, saith Jehovah, that fear my name shall the Son of justice appear, with healing on his wings.' (Mal. 4. 2.) And as the faithful remnant were baptised by John in sign of their conversion, and of their faith in the Messiah, so were the disciples of Jesus baptised, as a testimony of their faith in him as the Christ, the Redeemer of Israel, as it is written in the book of John, 'When, therefore, the Lord knew that the Pharisees had heard said, Jesus maketh and baptiseth more disciples than John, though Jesus himself baptised not, but his disciples, he left the Jordan, and departed again into Galilee.' (John, 4. 1–3.) And hence we conclude that the apostles and the rest of the disciples of our Lord, both men and women, who rendered this testimony of their faith in him as the Christ while under the law, were not baptised again after he rose from the dead, for there is but one baptism in the Christ Jesus.

IV. The baptism of the disciples of the Lord under the covenant of grace.

On the day of Pentecost when Peter testified against the rebellious nation who had crucified the Lord Jesus, the faithful Israelites who heard him were stung with remorse, and fearing the judgment of God on the people, they said unto him and the rest of the apostles, 'Men, brethren, what shall we do? [to be saved]. Then Peter said unto them, Convert yourselves [from the law of Moses], and be baptised every one of you on the name of Jesus the Christ for the pardon of sins, and ye shall receive the gift of the Holy Spirit. Then they that received his word were baptised; and the same day there were added unto them about three thousand souls.' (Acts, 2. 37, 38, 41.) It was therefore by

means of baptism as testimony of their faith on the Christ as the rock of salvation, that the converted saints were recognised by their brethren as his disciples, and were added to the Assembly of the apostles and prophets, of which Jesus himself is the chief corner-stone.

The Samaritans were the next to hear the glad tidings of the Saviour, for Philip went down to the city of Samaria and preached the Christ unto them; and when they believed Philip who announced the good news of the things concerning the kingdom of God and of Jesus the Christ, they were baptised both men and women. (Acts, 8. 5, 12.)

In the same chapter we read also of the conversion and baptism of a man of Ethiopia who was returning from Jerusalem to his native country to whom Philip had preached Jesus. 'And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptised him.' (Acts, 8. 35-38.) I have omitted the 37th verse: 'And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus the Christ is the Son of God.' These words have been interpolated, not being found in the most celebrated and authentic manuscripts; and that they were not written for our instruction is evident, for they practically annul the commandment of our Lord, leaving it optional with the believer to obey it or not, just as he pleases.

We now come to the baptism of the apostle of the nations, who having been called by the Lord on the road to Damascus, was commanded to arise and to go into the city: 'And there it shall be told thee of all things which are appointed for thee to do.' (Acts, 22. 10.) Accordingly, after he was baptised in the Holy Spirit, Ananias said unto him, 'Why tarriest thou? Arise, and be baptised, and

washed of thy sins, having called on the name of the Lord.' (Acts, 22. 16.) And the apostle did not delay to obey the commandment, but confessed that Jesus was the Son of God, and that his sins were washed out by his blood; after which he was baptised as his disciple; and he exhorts us to follow his example, saying: 'Be ye imitators of me as I am of the Christ.'

It is recorded also that when Cornelius and his household were converted they were baptised in the Holy Spirit; and the apostle Peter seeing this testimony to their faith, said: 'Can any one forbid water that these should not be baptised, who have received the Holy Spirit as well as we? And he commanded them to be baptised in the name of Jesus the Christ.' (Acts, 10. 47, 48.) And they were accordingly baptised as his disciples by the brethren who accompanied Peter from Joppa; for Peter was not sent to baptise, but to announce the good news. (Acts, 6. 4. 1 Cor. 1. 17.)

In the Acts of the Apostles we read also that Paul having been directed by a vision to cross over from Asia to Europe, came to Philippi, and on the Sabbath-day he went out of the city to a place resorted to by the devout Jews for divine worship, where he found a certain woman named Lydia, a faithful daughter of Abraham, whose heart the Lord opened, so that she attended to the things which were spoken by Paul to the women who were assembled there. And when she was baptised, and her household, she besought the apostle and his companion Silas to abide in her house. (Acts, 16. 14-16.) In this instance it is not formally stated that the baptised persons were disciples of the Lord; and those who teach infant-baptism have availed themselves of the omission to justify that superstitious rite; but their argument rests on the assumption that Lydia was married and had young children, and that the apostle disobeyed the commandment of the Lord; for as a child cannot

have faith, it cannot be baptised in the Father, and neither can it be baptised in the Son, and in the Holy Spirit. (Matt. 28. 19.) It is certainly possible that Lydia may have had young children, but as the apostle could not baptise any one who did not, like himself, confess that Jesus the Christ was his Saviour, it is obvious that he never baptised infants; for he could do nothing against the truth, but for the truth. (2 Cor. 13. 8.) Like his master who sent him, Paul taught the whole counsel of God and cared not for any man; for he held the mystery of the faith, as the teacher of the nations, in a pure conscience. (Acts, 20. 26, 27; 1 Tim. 1. 19.) Nevertheless, he who had seen the Just and Holy Man, and had heard his voice, is charged by the unrighteous with disobedience to his law. He, who denounced human traditions, has been accused of committing sin by baptising infants; nay, it is even insinuated by his detractors that he was a hypocrite; for they say that he professed to obey the ceremonial law, although in reality he did not do so, in order to avoid persecution. To show, however, the fallacy of the latter accusation, and that his testimony in Jerusalem was approved of, we have the word of the Lord who said unto his faithful servant: 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness of me also at Rome.' (Acts, 23. 11. Comp. Acts, 21. 18-27.) The Lord Jesus praises Paul for doing that for which his detractors condemn him as a hypocrite, thinking of him as if he walked according to the flesh. (2 Cor. 10. 2; 1. 17.) But he was guided as a prophet in the act which he performed in the sacred place at the suggestion of James, who was also a prophet of the Lord Jesus; for Paul observed the ceremonial law, that he might have access to the synagogues in order to announce the word of salvation to his brethren. (Acts, 15. 21; 16. 1-3.) But in accusing the apostle of disobedience and hypocrisy, the false teachers are actuated by a desire to

justify their own unrighteousness in departing from the one Faith and the one Baptism; for they say to themselves, After all we are not worse than Paul, who baptised Lydia's children, and who was a hypocrite; nor than Peter, who was a liar; forgetting, however, that when Peter denied Jesus he was not a Christian, but a faithful Jew, who was waiting for the restoration of the kingdom of David, and who did not know him as the Saviour of his soul. It is true that Paul was weak to the weak, that he might gain the faithful Jews; and to them who were without the law he was as being without the law, inasmuch as he did not compel the converted saints of the nations to observe it. (1 Cor. 9. 20, 21. Gal. 2. 3.) And it was thus he pleased all men in all things, but without sacrificing the truth; for, he said, 'If yet I pleased men, I should not be the slave of the Christ.' (Gal. 1. 10.) And to the Corinthians, he writes: 'All things I do for the sake of the good news, that I might also be partaker thereof with you.' (1 Cor. 9. 23.) But it is time to conclude this digression, which I hope my brethren will pardon for the sake of the holy apostles, whose character for fidelity to the Lord has been impugned by certain teachers who handle the Word of God deceitfully, and who aggravate their transgressions against it by their duplicity.

To return to the history of the baptism of the disciples of the Lord, it is written that Paul baptised the gaoler at Philippi, and his household who were believers (Acts, 16. 25-34); and that at Corinth 'Crispus the chief ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed and were baptised.' (Acts, 18. 8. Comp. 1 Cor. 1. 16.) The next instance on record of the baptism of believers is that of the disciples of John the Baptiser, who were converted to the Christ by Paul at Ephesus, of whom it is written that Paul 'finding certain disciples, he said unto them, Have

ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit, and he said unto them, Unto what then were you baptized? And they said, Unto the baptism of John. Then said Paul, John verily baptised with the baptism of conversion, saying unto the people, that they should believe in him who should come after him, that is in Jesus. When they heard this they were baptised in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Spirit came upon them; and they spake languages and prophesied.' (Acts, 19. 1-6.)

V. The doctrine of baptism expounded by the apostles.

It having been declared unto Paul that there were contentions among the brethren at Corinth, he asks: 'Is the Christ divided? was Paul crucified for you? or were you baptised in the name of Paul? I thank God that I baptised none of you but Crispus and Gaius; lest any should say that I had baptised in my own name. And I baptised also the household of Stephanas: besides I know not whether I baptised any other. For the Christ sent me not to baptise, but to announce the good news.' (1 Cor. 1. 13-17.)

In this epistle the apostle compares the Assembly of the Christ to the human body, and shows that it is by the rite of baptism that the believer is admitted to become a member of it; and that it is for this object he is baptised. 'For as the body is one and hath many members,' saith he, 'and all the members of the body, though many, are one body: so is it also of [the body of] the Christ. For in one Spirit we are all baptised to be one body, whether we be slaves or free: and have all been made to drink of one Spirit.' (1 Cor. 12. 12, 13. Comp. Matt. 28. 19.) The saints who believed in the Christ were baptised in one Spirit to be members of his Assembly, which is his body; having all been made to drink of one Spirit, which is the

Spirit of sons of God. (John, 7. 38, 39. Rom. 8. 14, 15. Eph. 1. 13, 14.) And speaking of the resurrection of the dead, which some false teachers in the assembly at Corinth denied, the apostle asks: 'What shall they do who are baptised in place of the dead; if the dead awake not at all? why then are they baptised in place of them?' (1 Cor. 15. 29). To understand the meaning of his words, we must remember, that in those days many of the brethren suffered death as soldiers of the Lord Jesus; and hence those who were newly baptised are said to be baptised in their place, or to fill their place in the Assembly, and to suffer like them as martyrs for the faith; just as in an army before the enemy, new levies are enrolled to fill the place of the slain, and to die in their turn for their country. Why then, asks the apostle, if there be no resurrection of the dead should the disciples of the Christ confess their faith in him by baptism, and thus expose themselves to suffer death for him every day like himself? For if there be no resurrection of the dead there is no future life.

The apostle refers also to this holy ordinance in the following words: 'For ye are all sons of God by faith in the Christ Jesus. For as many of you as have been baptised in the Christ have put on the Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for ye are all one in the Christ Jesus.' (Gal. 3. 26-28.) For we have received the glorified body of the Lord as sons of God, and are seen in it by our heavenly Father, though we are still in the flesh. (Matt. 26. 26. Eph. 1. 13.) We are all begotten by God as his children (John, 1. 12, 13; 3. 3, 8); but it is by faith in the word of Jesus that we are begotten as his sons. (Matt. 5. 9.) And in writing to the brethren at Colosse the apostle says, 'Ye are complete in him (the Christ) who is the head of all principality and power; in whom also ye were circumcised with a circumcision made without hands,

in the putting off the body of the flesh by the circumcision of the Christ; having been buried like him in baptism, wherein also ye were awakened like him through faith in the power of God who hath awakened him from the dead. (Col. 2. 10-12.) In baptism we symbolize the putting off the body of the flesh, and we have faith in the power of God who awakened Jesus from the dead to accomplish it. This is called the circumcision of the Christ, or of the heart, in the Spirit, of which the Jewish rite was a type. (Rom. 2. 29. Eph. 4. 22-24. Col. 3. 8-10.) Baptism is also called the bath of regeneration, of which it is a symbol, and by means of it the disciples are said to be saved, because they are saved by faith in that of which it is a figure: namely, the death and resurrection of the Christ. (Tit. 3. 5. 1 Pet. 3. 21.)

VI. Types of baptism.

The rite of circumcision was a type of the baptism of the believer, for every male child of Abraham was circumcised in sign of his entering into the covenant which God made with his father. (Gen. 12. 1-4; 17. 1-18.) And in like manner the children of God testify by baptism that they have entered into his kingdom. The Abrahamic covenant was made with Abraham and his posterity; but the covenant of grace is made with an individual only, and not with his posterity. Every one entered into the Abrahamic covenant by virtue of the faith of his father, whereas every one enters into the new covenant by his own faith. (John, 3. 16.) The rite of circumcision, though a type of the baptism of the believer, has therefore a very different signification from the latter; and hence we conclude that the children of believers have no claim to God's mercy by virtue of the faith of their parents; for no one can be justified by vicarious faith from the curse of the law.

In the passage of the Israelites through the Red Sea the

apostle Paul sees a type of baptism, saying: 'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised in Moses and in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of the spiritual rock that followed them: and the rock was the Christ.' (1 Cor. 10. 1-4.) After having been redeemed from the house of bondage by the blood of the paschal lamb, the Israelites entered the Red Sea by faith in Moses and in him who was in the cloud, that is Jehovah; and passing through the water they arose from it again in safety, while the Egyptians were buried under it. Thus also the believer who has been saved by the blood of Jesus enters the water and is immersed in it, and rises again from it, while the old man the son of Adam lies buried beneath it. And as the children of Israel followed Moses through the sea to be a separate people to glorify their Saviour in the holy land: so also the Israel of God now pass through the water, in sign of their salvation from the bondage of Satan, and their separation from the world, to glorify their Redeemer Jesus the Christ in the Assembly of God.

Finally, the apostle Peter compares the deluge to the baptism of the faithful in the following words: 'For the Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made to live in Spirit: by which also he went and preached to the spirits in prison; who were rebellious, when the long-suffering of God was waiting in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved through the water: which [water] the antitype [of that] even baptism doth also now save you, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by means of the resurrection of Jesus the Christ: who is gone into heaven,

and is on the right hand of God; angels and authorities and powers being made subject to him. (1 Pet. 3. 18-22.) The salvation of Noah in the ark by faith in God and his rising above the water as a just man, while the old world was buried beneath the flood of water, is a type of the baptism of the believer, by which he is saved from the judgment of God; not however by the ordinance itself, but by the sincerity of his faith in the death and resurrection of the Christ; for without the testimony of a good conscience to the truth of the confession of faith in the Christ which the disciple makes previous to his baptism, this rite has no other signification than the putting away of the filth of the flesh. The baptism of a child, therefore, has no spiritual signification, being like that of an unbeliever, which is only a mockery of the holy ordinance which the Lord has commanded as a testimony of the faith of his disciples, and by which they are recognised by their brethren as members of his Assembly. In a word, baptism is for the children of God, and not for the children of Adam; for without faith in the Christ there is no baptism, and without baptism no one can become a member of his Assembly.

CHAPTER IX.

THE ASSEMBLY OF THE CHRIST.*

I. THE foundation, and organic formation of the Assembly of the Christ.
II. Its Faith.
III. Its Ministry.
IV. Its Discipline.
V. Its Apostasy from the Faith and its death.
VI. Its Resurrection from the dead.

I. The Lord Jesus founded his Assembly when he rose from the dead, according to the promise which he made to Peter when he confessed that he was the Christ, the Son of Jehovah; saying, 'Blessed art thou Simon, son of Jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Assembly, and the gates of the abode of the dead shall not prevail against it.' (Matt. 16. 17, 18.) Jesus the Christ is himself the rock upon which he built his Assembly (Isa. 28. 16. Matt. 7. 24. 1 Cor. 3. 11), which is formed of the faithful brethren who are baptised as his disciples, and he will raise it again at the last day. (Luke, 20. 36. John, 5. 28, 29; 6. 40.) And Peter was the first stone of the temple of God that was built upon the rock, that is, upon the Christ (John, 1. 42), who is the chief corner-stone of the building (Matt. 21. 42.

* The word 'Ekklesia' means assembly, which is rendered in our version of the New Testament by the vague and indefinite term 'Church.'

Acts, 4. 11. Eph. 2. 20. 1 Pet. 2. 6, 7), and who is, therefore, its foundation and its founder. For the Assembly, which is figuratively called a temple, is not built upon Peter nor upon the faith of Peter, but upon Jesus the Christ, on whom Peter believed as his Saviour when God raised him from the dead. (Luke, 24. 36-53. Acts, 1.) And God hath made the Christ the head of the Assembly, which is his body, the fulness of him who accomplishes all things in all. (Eph. 1. 22, 23. Acts, 2. 36. Matt. 28. 18.)

As the establishment of the kingdom of the Christ, which is synonymous with his Assembly, has been already treated of in these pages, it is unnecessary to refer to it again in this place. It is sufficient to say that all who confess their faith in the Christ, and who are baptised as his disciples, form the professing assembly, and that the sons of God who are in it constitute the Assembly of the Christ, which is figuratively called the Lord's body. It is to the holy brethren who were spiritually and visibly united in One Body, though forming separate assemblies, that the apostle Paul wrote his Epistle, which is addressed to the saints who were at Corinth, and to them who in every place confess that Jesus is the Lord (1 Cor. 1. 2); that is, to the Assembly of the sons of God who were baptised to be One Body, saying: 'Ye are the body of the Christ, and his members each one for his part.' (1 Cor. 12. 27. Comp. Rom. 12. 5.) And again he testified to the unity of the Assembly, saying, 'As the body is one, and hath many members, and all the members of the body being many, are one body, so it is also [of the body] of the Christ.' (1 Cor. 12. 12.) The Assembly of the Christ is termed his kingdom, because the sons of God, who constitute his body, obey him as their Lord; for wherever the saints confess Jesus as their Saviour, and obey his commandments, his Assembly is there, inasmuch as they form a component part of it; and Baptism, the Lord's Supper,

and the laying on of the hands of the elders, are the rites of the assembly of God.

It is the will of God that there should be one flock and one Shepherd; for the night before Jesus suffered he prayed to the Father that his disciples might be united together as he was united with the Father, that is by love, and that they might be sanctified by the truth. And as the Father sent him into the world to bear witness for the truth (John, 18. 37), even so he sent them into the world to bear witness for it; and in order that they might be sanctified by it, he separated himself from them and went to the Father, that he might send them the gift of the Holy Spirit, by which they would be led into all the truth (John, 16. 13); and he added: 'Neither do I pray for these alone, but for them also who shall believe in me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me.' (John, 17. 20, 21. Comp. Matt. 28. 19.) The visible unity of the saints in One Body is a palpable proof of their love of each other in the Spirit, and of the Lordship of Jesus, and by it all men shall know that they are his disciples. It is thus they are made complete in One Body, that the world may know that Jesus is their Lord and Master, by their obedience to his commandments. Accordingly, it is written, 'That in one Spirit we are all baptised to be one body' (1 Cor. 12. 13); for there is 'One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.' (Eph. 4. 4-6.) The spiritual and visible unity of the saints in One Body, the Lordship of the Christ, and the Fatherhood of God, are here clearly enunciated by the apostle; and this holy body is called the Assembly of God, because it is formed of his adopted sons; and the Assembly of the Christ, because he has

purchased it with his own blood; and it is in God the Father, and in the Christ. (Matt. 28. 19. John, 17. 21. 1 Thess. 1. 1.)

The Lord Jesus founded his Assembly when he rose from the dead and manifested himself to his disciples as the Christ; and his brethren who continued in prayer and supplication in the city of Jerusalem (Acts, 1. 1-14), and who were immersed in the Holy Spirit on the day of Pentecost, constituted his Assembly, of which he himself was the chief corner-stone; and to it the three thousand disciples who were converted on that day were added. And it is of it Paul writes, saying to the brethren at Ephesus, 'Ye are built upon the foundation of the apostles and prophets, Jesus the Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord.' (Eph. 2. 20, 21. Comp. Matt. 16. 16-18. 1 Pet. 2. 4, 5.) This Assembly is the good olive into which the called saints are grafted, and with which they are spiritually united (Rom. 11. 24); and it is figuratively called the grain of mustard-seed, and the Jerusalem which is from above, which is the mother of us all. (Heb. 12. 22 Gal. 4. 26.) It is the light of the world, the city built on a hill, 'For Jerusalem shall be a city of truth.' (Zech. 8. 3.) And it is the kingdom of heaven of which the apostle Peter received the keys (Matt. 16. 19), upon which all God's assemblies are built. (Eph. 2. 19-22.)

The Assembly of the Christ is figuratively called the temple of God; as it is written, 'Ye also as living stones are built up a spiritual house, a body of holy sacrificers to offer up spiritual sacrifices acceptable to God through Jesus the Christ.' (1 Pet. 2. 5. Comp. Matt. 16. 16-18. Eph. 2. 19, 20.) And it is the house or family of God, because it is composed of his children (Gal. 6. 10. Heb. 3. 6; 10. 21); and each individual assembly of the saints is a temple of the living God, being the antitype of the sanctuary in

which Jehovah was worshipped by the children of Israel. (Ex. 25. 8.) For the Lord has graciously promised that where two or three are gathered together in him he is there in the midst of them to receive their sacrifices (Matt. 18. 20. Acts, 7. 47-50. Eph. 2. 22. 1 Pet. 2. 9); so that every assembly of the Christ, on the Lord's day, is the antitype of the tabernacle or temple of Jerusalem, in which Jehovah's presence was visibly manifested by the miraculous light called the Shekinah, until the nation apostatised from the faith. (Ex. 29. 45, 46. Lev. 26. 3, 12. 1 Kings, 6. 11-13. Matt. 23. 21.) And hence also the assembly of the saints is termed the heavenlies, or the heavenly places, it being the habitation of God (Eph. 1. 3, 20); and a type of the true tabernacle or sanctuary into which Jesus has entered, which on this account is called 'the heavenlies,' and 'the holies,' 'Ta hagia' (Eph. 1. 20. Heb. 9. 12; 10. 19); for in the tabernacle, which was a type of the assembly of the saints, there was the most holy place, in which Jehovah sat between the Cherubims, and separate therefrom was the holy place in which the Aaronic sacrificers offered sacrifices to him on the golden altar. And it is 'in the heavenlies,' that is, in the assembly of the saints, that they are blessed with all spiritual blessings (Eph. 1. 3); for in it they are sanctified, and enjoy the love of the Father, and of the Son, and of the brethren, in the Holy Spirit. (2 Cor. 13. 14.)

It is in the Assembly of God that the saints develope and manifest the new life, and grow in grace and in the knowledge of their Lord and Saviour Jesus the Christ (2 Pet. 3. 17, 18); of which the prophet Amos spake, saying, 'After this I will return, and will build again the tabernacle of David which has fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek Jehovah, and all the nations upon whom my name is called, saith Jehovah, who doeth all

these things.' (Amos, 9. 11, 12. Comp. Acts, 15. 16, 17.) And again the Spirit testified that the Christ shall found the Assembly of God, saying, 'Behold the man whose name is the Branch; and he shall grow up out of his place, and shall build the temple of Jehovah; even he shall build the temple of Jehovah, and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a sacrificer upon his throne: and the counsel of peace shall be between them both.' (Zech. 6. 12, 13. Comp. Matt. 16. 16-18.) And in Daniel (9. 24), it is written that God shall anoint a holy place at the coming of the Messiah; for as Jehovah promised to dwell among the children of Israel, and to walk among them, and to be their God, and that they should be his people, so hath he in like manner promised to dwell in the midst of the assembly of the holy brethren. (Matt. 1. 23; 18. 20. 2 Cor. 6. 16.) For every assembly of the saints is a habitation of God in Spirit, during divine worship. (Eph. 2. 22.)

In the beginning of the Christian dispensation, the Assembly of God was composed exclusively of the children of Israel, to which the elect of the nations were added, when both together formed One Body, as the apostle Paul testified, saying that they of the nations are fellow heirs, and of the same body, and partakers of the promise of God in the Christ Jesus. (Eph. 3. 1-8.) For 'God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath made us to live together with the Christ, by grace ye are saved, and hath awakened us and made us sit together in the heavenlies in the Christ Jesus: that in the ages to come he might show the riches of his grace in his goodness towards us through the Christ Jesus.' (Eph. 2. 4-7.)

The baptised disciples of the Lord constitute his professing assembly, and they were first called Christians at Antioch, which name is sanctioned by God (Acts, 11. 26.

1 Pet. 4. 16); and no one is entitled to bear this holy name, and to sit at the Lord's table except he belong to this assembly. The term 'Christ,' means 'anointed,' *i.e.*, set apart for the service of God, which is the distinctive appellation of Jesus, whose disciples are separated from the world to form One Body by means of baptism; and hence it is plain that none but the members of his professing assembly are entitled to bear the name of Christian, and that no assembly can be called a Christian assembly which is not composed of baptised disciples. All who believe in the Christ are under the covenant of grace, and shall inherit the kingdom of heaven; but unless they belong to his Assembly, they do not comply with the will of their Redeemer. The apostates from the faith take the liberty to call themselves Christians, but they do not glorify Jesus whom they profanely call their Lord and Master; for the world sees plainly by their divisions that they have not one faith, and that they are not One Body, and under one Lord.

In the parable of the wheat and the tares, Jesus represents the state of his professing assembly into which unbelievers enter; and the parable of the net cast into the sea has the same signification: and so, in like manner, the parable of the woman who leavened the three measures of meal. (Matt. 13.) The parable of the king's supper (Matt. 22) is a figure of the Assembly which is the body of the Christ, and of the Lord's Supper; for the disciple who had not a wedding-garment was cast out of it, as an unfruitful branch is cut off from the vine. (John, 15. 2.) The parable of the virgins exhibits the state of the professing assembly, in which there are three categories of disciples—1. They who are faithful and are preparing the marriage-supper of the Lamb. 2. They who are living according to the flesh and are walking in the dark. 3. The nominal disciples who have no oil in their torches, and who cried saying, 'Lord,

open to us; but he answered and said, Verily, I say unto you, I know ye not.' (Matt. 25. 1-12.)

In the creation of Eve, and in her union with Adam, there is a type of the creation of the Assembly of the Christ and of its union with him; for as Eve was created from the body of Adam, and they are both called 'Adam,' that is, man; so in like manner the Assembly of God is created from the body of the Anointed Man Jesus, and are spiritually united with him; for they have partaken of his flesh, which is the bread of life that came down from heaven, and of his blood, and they have received his life; and they form One Body of which he is the head. (John, 4. 14; 6. 51-53; 10. 27, 28; 15. 2. 1 Cor. 6. 17.) And as Eve was the bride of Adam, so also is the Assembly the bride of the Christ; and as Adam would have been incomplete without Eve, so also would the Christ be incomplete without his Assembly, which is therefore called the fulness of him who accomplishes all things in all; for the head without the body would not be complete. (Eph. 1. 23.) 'This is a great mystery,' says Paul; 'but I speak concerning the Christ and concerning the Assembly.' (Eph. 5. 32.) And again he says, 'I am jealous over you with godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to the Christ.' (2 Cor. 11. 2.) For the Assembly of the Christ is the bride of the Lamb, who shall receive the Lord as the bright and morning star, when he shall come in his glory, and all the holy angels with him.

II. Its Faith.

There is 'One faith.' (Eph. 4. 5.)

'Jesus the Christ is the same yesterday, to-day, and for ever. Be not carried away by divers and strange doctrines.' (Heb. 13. 8, 9.)

The Assembly of God is formed of the faithful brethren

of Jesus, who acknowledge him as their only Lord and Master, to whom alone they are responsible, individually and collectively, for their testimony as his witnesses for the truth; and hence, in every controversy respecting the Faith, the question at issue must be decided by a reference to his word; for he hath said: 'Neither be ye called masters, for one is your master, the Christ.' (Matt. 23. 10. Comp. 17. 5; 28. 20. Acts, 2. 42.) And Paul, in writing to the Romans, testifies of the Christ as the Lord, by whom he had been sent to announce the good news of salvation to the elect of the nations by faith on him (Rom. 1. 5); for 'I have been appointed,' saith he, 'a preacher and apostle, I speak the truth and lie not, a teacher of the nations in faith and in truth.' (1 Tim. 2. 7.) The apostles were infallible teachers, for the discussion between Paul and Barnabas (Acts, 15. 36-41) did not refer to a matter of faith; and neither did that between him and Peter. (Gal. 2.) Paul rejoiced greatly that the word of salvation was announced to all, without scrutinizing the motives of the labourers in the Lord's vineyard; but he was grieved to see God's children deceived by false teachers; and he exhorted the saints at Philippi, saying: 'Do all things without murmurings and disputings: that ye may be blameless and harmless, the children of God, without rebuke, in the midst of a wicked and perverse generation, among whom ye shine as lights in the world, in holding the word of life; that I may rejoice in the day of the Christ that I have not run in vain, neither laboured in vain.' (Phil. 2. 14-16.) And to Timothy he says: 'I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach not otherwise than we.' (1 Tim. 1. 3.) And again he says to him: 'The things that thou hast heard of by me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.' (2 Tim.

2. 2.) 'Holding the faith and a good conscience, which some having put away, concerning the faith have made shipwreck.' (1 Tim. 1. 19. Comp. 3. 9.)

We may here observe that the word faith has two significations in the scriptures, namely:—

1. It is the faculty which the elect receive by regeneration, through which they believe in the good news that the Christ died to save sinners; and by which they are justified, and have everlasting life (John, 3. 16. Eph. 2. 8, 9); and by which, also, they believe in his word as the word of God.

2. Faith signifies the word, or doctrine, of our Lord, which the saints are commanded to believe. (Matt. 28. 20. Acts, 2. 42. Rom. 6. 17. Eph. 4. 13. Col. 2. 7. 2 Tim. 1. 13; 4. 1, 2. Jude, 3.) For as there is but one Master, so there is but one doctrine, which the holy brethren must hold fast; for the Assembly of the Christ is the pillar and ground of the truth; for as his bride, it obeys from the heart the will of God; and hence faith also means fidelity to the doctrine of our Lord. (Rom. 1. 8. Comp. 6. 17; 15. 18; 16. 19.)

There is but One Faith, therefore, which embraces all the mysteries of the kingdom of heaven, and all the divine precepts and commandments, as well as all things which God has graciously revealed to the saints concerning their future glory; and it is more precious to them than life itself. The sons of God must, therefore, hate all false prophets who would seek to turn them from it, however dear they may be to them according to the flesh. (Matt. 10. 34-37. Luke, 12. 51-53; 14. 26. Comp. Deut. 13. 5.) For it is by maintaining the purity of the Faith that the Assembly is preserved as the pillar and ground of the truth. Accordingly the disciples of Jesus reject all human traditions in matters of Faith as the unclean thing, for they obey the will of God who said: 'This is my beloved Son, hear ye

him.' (Matt. 17. 5.) And his word is the only counseller and defender of his Assembly till the end of the age, according to his gracious promise (John, 14. 16-18. Comp. Matt. 28. 20. 1 John, 2. 20-28. Ps. 91. 4); for he said unto his apostles: 'All things that I have heard of my Father, I have made known unto you.' (John, 15. 15.) And in 1 Cor. 2. Paul testifies that he announced the mystery of the Christ to the perfect, that is, to the spiritual, or to the regenerate; for he knew the mind of the Christ which he has revealed unto us in his writings; and we know all things, for our Master is the Christ, who has anointed us with his word. (1 John, 2. 20-28.) For as Jehovah revealed his will to Moses by his angels, who wrote it in a book for the guidance of the people of Israel, so did he reveal his will by the Lord Jesus to the apostles through the Holy Spirit. And thus his Word has been transmitted through them to us in their writings, to remain with us as our Defender till he comes in glory. God did not trust his Word, which was to be the Defender of his children, to oral tradition; for he knows that all men are liars; but as it was in the dispensation of Mount Sinai, so is it also in that which was proclaimed on Mount Zion, all is written (Rev. 1. 11); and cursed are they who take away or add anything to the word of God. (Rev. 22. 18, 19.) Having been inspired as the prophets of the Lord, the apostles were inspired also to write all things that he communicated to them like the prophets under the law, from Moses to Malachi: for there was no other way of ensuring the faithful transmission of his word to his disciples. And Paul says: 'Though we or an angel from heaven should announce to you a good news different from that which we have announced, let him be accursed' (Gal. 1. 8), that is, let him be excommunicated. In the Assembly of the Christ there is but One Faith, for the same Spirit that guided the twelve apostles into all the truth on the day of

Pentecost, revealed all the truth to Paul, who was also a holy apostle and prophet of the Lord; and we, by means of the apostles, have received an unction from the Holy Man through his Word, and we need not that any one should teach us, for we are sanctified by the truth (John, 17. 17. 1 John, 2. 20-28. Acts, 20. 27); for the apostles having taught us all things that the Lord commanded them, he thus remains with us till he shall come again to receive us to himself in the city of God, as it is written: 'Behold, I am with you always till the end of the age.' Matt. 28. 20.)

It is by Faith, and love that the unity of each separate assembly is maintained; and every assembly of the holy brethren is an independent body under the government of the Lord Jesus; and as all the assemblies are built on him, and by him, and have all One Faith, they are all similar to one another, and form together the Assembly of the sons of God, which is his body, the fulness of him who accomplishes all things in all. Having received thy doctrine, O Lord, which is the Word of God, we should wear it as a girdle, and keep our torches burning lest thieves break into the sanctuary, and corrupt it by their traditions (Luke, 12. 30. John, 10. 1, 10); for we must contend for our holy Faith against the enemies of the truth as it is in thee, who are thy enemies, till thou shalt come in glory. (Isa. 8. 20. Lev. 10. 8-11. Neh. 8. 8. Jude, 3.) But our arms are spiritual, and not carnal, and we must not persecute the infidel or the schismatic. (Luke, 9. 51-55.) It is written that the saints at Jerusalem 'continued stedfastly in the doctrine of the apostles.' And Paul thanks God that the assembly which was at Rome obeyed from the heart the form of doctrine, that had been transmitted to them by the apostles. (Rom. 6. 17. Comp. 2 Tim. 2. 2.) And he praised the brethren at Corinth, in that they kept the things

which he taught as he delivered them. (1 Cor. 11. 2.) An assembly does not cease to be faithful because heretical doctrines are taught in it, but it would be so if it permitted the workers of iniquity to remain in it: for in that case its candelabra would be removed, and it would cease to be a faithful witness for the truth.

In the Assembly of God there is one Lord, and one Faith, for there is but one teacher, and there is one Spirit, namely, the Spirit of adoption; for the brethren of the Christ are all sons of God; and it is by maintaining the unity of the Spirit, that the unity of the Body is preserved; and not by participating in an equal degree in the knowledge of the truth, for knowledge without love puffeth up (1 Cor. 8. 1); for brotherly love is the bond of perfection, or of the perfect, that is of the spiritual. (John, 13. 34, 35.) For though we understand all the mysteries of the kingdom of heaven, and have all knowledge of the doctrine of our Lord, yet if we speak not the truth in love, we are become as sounding brass, or a tinkling cymbal. (1 Cor. 13.) For without brotherly love, and submission to the law of the Christ, there is no guarantee for the maintenance of the holy Faith, nor for the liberty of the body, nor is there any security against anarchy and ministerial despotism. And the Faith of the Assembly needs no formal definition, for it is the doctrine of the apostles; and we must mark those who deviate from it, and cause divisions, and offences contrary thereto. (Rom. 16. 17.) But divisions may nevertheless arise in an assembly which knows the truth, when some of its members walk according to the flesh, as we see by the contention among the brethren at Corinth. 'For ye are yet carnal,' says Paul; 'for whereas, there is among you envying and strife are ye not carnal, and walk according to man?' (1 Cor. 3. 3.) But independently of this inherent element of division there is another evil principle to be apprehended; namely, that which is produced by the tares which Satan sows among

the wheat; and it was by their combined action that the Assembly was leavened, both from within and without, and that the temple of God was defiled, the ruins of which we now behold in the various sects into which the saints are divided. But the divine Paraclete, which was hid from God's children for many centuries, is now restored to them, that they may be anointed by it, and know all things as in the days of the apostles and prophets of our Lord. May the ransomed ones, then, cast off the works of darkness, and come to the Christ, who shall give them light, that they may be prepared to receive him at his second coming to his kingdom. Let us hope and pray for this blessed awaking from the dead, when the Lord shall walk again among the golden candelabra, as he did in the days when the faithful brethren walked in communication with the Father and the Son, and the apostles, in the Holy Spirit. (1 John, 1. 1-3; 1 Thess. 1. 1.)

III. Its Ministry.

The Lord Jesus instituted the Ministry in his Assembly when he immersed his disciples in the Holy Spirit, and conferred on them the various spiritual gifts for the edification of the saints, in order that they might be all united together spiritually and visibly in One Body, having One Faith, as the apostle Paul hath testified, saying: 'And he [the Christ] gave some as apostles, and some as preachers of the good news, and some as shepherds and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of the Christ, till we all come to the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of the Christ; that we be no more children tossed to and fro and carried away by every wind of doctrine, by the sleight of cunning men, who lie in wait to deceive; but speaking the truth in love, may grow up unto him in all

things, who is the head, the Christ; from whom the whole body fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' (Eph. 4. 11-16. Comp. 1 Cor. 12. 1-12.) Our Lord instituted the Ministry in order that his Assembly might be holy and unblemished, a glorious Assembly separated from the world, and freed from the traditions of men, and worthy to inherit the kingdom prepared for it before the foundation of the world. The ministers here referred to by Paul, are the apostles and prophets who formed the Assembly of which the Lord himself is the chief corner-stone; but the spiritual gifts ceased with the apostles whose writings, however, remain with the saints as their Defender till the end of the age. The permanent Ministry of the Assembly of God consists of two orders only, namely, Elders, 'presbyteroi,' who are also called 'episkopoi,' or Overseers from the nature of their office; and Servants, who are termed 'diakonoi,' or Deacons; and it was instituted by the Lord by means of the Holy Spirit, for it was instituted by the apostles who were guided supernaturally by the Holy Spirit. (Acts, 6. 1-6; 14. 23; 20. 28.) And to the overseers and the servants (the bishops and deacons) is given the supervision and care of the flock by the great Shepherd and Overseer of our souls, to whom they must render an account of the stewardship which he has entrusted to them; for they are fellow-workers with him. (1 Cor. 3. 9-15. 2 Cor. 6. 1. Phil. 1. 1.)

With regard to the appointment of Elders, it is recorded in the Acts of the Apostles, that Paul and Barnabas designated or set apart Elders in every assembly, and that after having prayed and fasted, they commended them to the Lord in whom they believed. (Acts, 14. 23. Comp. 13. 2, 3.) The apostles selected those disciples for the service of the Lord, who had the requisite gifts, and who were

morally qualified to fill their respective offices, which they entered on probation, so that their final appointment rested with the assembly.* It is the special duty of the Elders to instruct the brethren in the faith, and to maintain discipline; while the Deacons minister to their material wants, for which purpose they are chosen (Acts, 6. 1-6); and they, like the Elders, are appointed on probation (1 Tim. 3. 10), and both are confirmed in their respective offices by the imposition of the hands of the oldest and most faithful members of the assembly; and hence Paul says: 'Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.' (1 Tim. 5. 22.) The character of the faithful minister is described in a parable by our blessed Lord, who said to his disciples: 'Watch, therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.' (Matt. 24. 42-47. Comp. 2 Cor. 4. 1-18; 11. 23-30. 1 Tim. 1. 12.)

Respecting the instruction of Elders, Paul wrote to Timothy, saying: 'The things that thou hast heard by me among many witnesses, the same commit thou to faithful men, who shall be able to teach others.' (2 Tim. 2. 2.) The ministers who graduated in the theological school of Timothy were all believers in the Christ, and their teacher

* There were elders in the assembly of Jerusalem besides the apostles, though there is no mention made of their appointment. (Acts, 15. 6.)

was a scribe instructed in the mysteries of the kingdom of heaven; for he was versed in the scriptures of the old covenant (2 Tim. 3. 14-17), and in the doctrine of the apostles; and as a man of God, he was an example to the brethren in word, in conversation, in love, in faith, and in purity. (1 Tim. 4. 12. 2 Tim. 2. 15, 16.) Timothy was a good servant of his Lord, nourished by the words of faith, and of good doctrine, who rightly dispensed the word of truth to his brethren. (1 Tim. 4. 6. Matt. 13. 52.) When an assembly becomes sufficiently numerous, its organization is completed by the appointment of elders and deacons in accordance with the commandment of the Lord; for Paul, in writing to Titus, says: 'For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and appoint elders in every city, as I had ordered thee.' And he adds, 'The overseer must be just, holy, temperate; holding fast the word according to the doctrine that he may be able to exhort by sound teaching and to convince the gainsayers.' (Tit. 1. 5-9.) The conductors are responsible to the Lord for the charge of the flock, who imitate their example and obey them as long as their object is to glorify God. An assembly may continue to exist when few in number, without a special ministry, but it cannot dispense with a conductor at divine worship. 'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in the Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the measure of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that presideth, with diligence; he that sheweth mercy, with cheerfulness.' (Rom. 12. 4-8.) Fidelity to the Lord is the one thing needful to the minister of the

word, and by it he merits the esteem and enjoys love of the brethren, who support him by voluntary contributions; for the labourer is worthy of his hire. 'Remember your conductors,' saith the Spirit, 'who have spoken unto you the word of God: whose faith follow, considering the end of their conduct.' (Heb. 13. 7.)

It is the duty of the Elder, as the Overseer of the assembly, not only to teach the brethren all things whatsoever the Lord has commanded, but to exhort them to observe the law of God, and to encourage them to do so by his own example, as Peter has taught us, saying: 'The elders who are among you I exhort, who also am an elder, and a witness of the sufferings of the Christ, and also a partaker of the glory which shall be revealed; to feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over the heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away.' (1 Pet. 5. 1-4.) The Elder must, therefore, beware of the leaven of the Pharisees, who esteemed the gold that was in the temple to be more precious than the temple itself (Matt. 23. 16-21); for the love of money is the root of all evil in the Assembly of the Christ. (1 Tim. 6. 10.) But the crown of the faithful labourer in the Lord's vineyard will be like that of his Master, namely, a crown of thorns; for if he be the slave of the Christ he will not please the carnally minded brethren, nor the world. But in matters of faith he must obey God rather than men; as Peter also testified when the Sadducees sought to prevent him from announcing to Israel the good news of the resurrection from the dead by Jesus. (Acts, 4. 1-19. 2 Cor. 4. 14.) And the apostle Paul, who is the highest type of ministerial fidelity, says, 'Let a man so account of us, as of the ministers of the Christ, and stewards of the mysteries of God. Moreover,

it is required in stewards, that each one be found faithful.' (1 Cor. 4. 1, 2. Comp. Luke, 12. 42-44.) And he who was appointed to be a teacher of the nations, in faith and in truth fulfilled his mission of mercy, as a faithful steward of the Lord, though bonds and tribulations awaited him in every city, leaving a noble and touching example for his brethren to follow.

Every assembly which perseveres in the doctrine of the apostles is a faithful assembly, and it will enjoy the love of God and the grace of the Lord Jesus, for it obeys his commandments (John, 14. 21); and walking in the power of the Holy Spirit it will be multiplied. (Acts, 9. 31. Comp. Eph. 3. 16; 5. 10.) For, 'Except Jehovah build the house, they labour in vain who build it.' (Ps. 128. 1.) The assembly of Philadelphia was by its fidelity a type of the bride of the Christ, for it preserved its virgin crown; and the sons of God should remember the words which Jesus addressed to it, saying: 'Behold, I come quickly, hold fast that thou hast, that no man take thy crown' (Rev. 3. 11); and hence the Lord warned his disciples to beware of false teachers, the wolves in sheep's clothing who are known by their fruits, for they cause them to depart from the faith (Rom. 16. 17. 2 John, 10); and he exhorted them to reject their false doctrines (Eph. 4. 14. 1 Tim. 1. 3-7; 6. 20, 21. Comp. Jer. 29. 8, 9); the baneful effects of which are shown in the following scriptures: Col. 2. 8. 2 Tim. 2. 18. 2 Pet. 2. 2. God reproved the lying prophets who deceived his chosen people (Ezek. 13); and the Lord Jesus hates all false doctrine. (Rev. 2. 14-16.) Pride and covetousness are the chief causes of heresy (1 Tim. 6. 3, 4. Tit. 1. 11. 2 Pet. 2. 3), and the devil, who is the father of lies, is the author of it. (2 Cor. 11. 3, 13, 14. Rev. 12. 9.) Finally, the apostle Paul concludes his exhortation to Timothy as a servant of the Lord, saying: 'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed

unto thyself, and unto the doctrine; continue in them: for by doing this, thou shalt both save (*i. e.* sanctify) thyself, and them that hear thee.' (1 Tim. 4. 15, 16.)

IV. Its Discipline.

As the Lord does not tolerate any other doctrine to be taught to his brethren but that of the apostles, who are his inspired witnesses for the truth, all heretics must be rejected after the first and second admonition (Titus, 3. 10, 11. Comp. Luke, 12. 45-48; 2 John, 10, 11); for false doctrine is the accursed thing from which the saints must keep themselves, lest they also be cursed. (Josh. 6. 17, 18.) In the assembly of Corinth there were some teachers, who denied the resurrection of the dead, against whom Paul warned the brethren, saying that they were 'False prophets, deceitful workers, transforming themselves into apostles of the Christ; and no marvel, for Satan himself transforms himself into an angel of light; therefore it is not extraordinary that his servants also transform themselves into servants of righteousness, whose end shall be according to their works.' (2 Cor. 11. 13–15. Comp. Phil. 3. 19.) These seducers of the brethren were with them, but they were not of them (1 John, 2. 19); and the apostle condemned them to be expelled from the assembly as unbelievers in the Lord. (1 Cor. 15. 12; 16. 22.) And it is recorded that Hymeneus and Alexander, who apostatised from the faith, were delivered over to Satan, that is, cast out of the assembly as heretics (1 Tim. 1. 6, 19, 20. 2 Tim. 2. 17); for it is thus that the temple of God is preserved from defilement, and guarded against the doctrines of seducing spirits, who lie in wait to deceive God's children, by teaching lies in his name; which Paul calls 'spiritual wickedness in the heavenlies,' that is, in the Sanctuary. (Eph. 6. 12. Matt. 7. 15. John, 10. 10. Acts, 20. 29. Rom. 16. 17, 18. 1 Cor. 3. 17. Gal. 1. 7, 9;

5. 10, 12. 1 Tim. 4. 1–4.) This is the spirit of the Anti-Christ, which had already manifested itself in the Assembly of God; and Paul says of the teachers of iniquity: 'Anathema,' that is, let them be accursed, that is, excommunicated from the assembly; 'Maranatha,' the Lord cometh (1 Cor. 16. 22); for heresy is the poison of God's Assembly. (Rev. 22. 15.) In order, therefore, to avoid divisions and sects, all idle questions must be avoided. This is a very important point. (1 Tim. 1. 4. Titus, 3. 8, 9.) 'Shun profane and vain babblings,' saith the apostle, 'for they [who indulge in them] will increase unto more ungodliness, and their word will eat as doth a gangrene, of whom is Hymenæus and Philetus.' (2 Tim. 2. 16, 17.) The Assembly of the Christ, when it was first manifested, was sanctified by his Word, for it persevered in the doctrine of the apostles, and in communication in the Holy Spirit, and in breaking of bread, and in prayers. (Acts, 2. 42.) It walked in the fear of the Lord, and in his Spirit, and kept itself pure, as it is written: 'Then had the Assembly peace throughout all Judæa, and Galilee, and Samaria, and was edified; and walking in the fear of the Lord, and in the power of the Holy Spirit, was multiplied' (Acts, 9. 31); for they who were unmindful of their holy calling, and who disobeyed the law of the Lord Jesus, were cast out, even as the unfruitful branches are cut off from the vine; for every assembly of the Christ is a tribunal which enforces obedience to his holy law, and from whose decision there is no appeal; for the Lord hath said: 'Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' (Matt. 18. 17.)

There are three ways in which the disciples of Jesus may incur the judgment of God:—

1. By teaching doctrines in his name to the saints which he has not commanded them to teach. (Matt. 28. 20; 15. 1–9.)

2. By committing certain scandalous sins which are specially prohibited. (Gal. 5. 18–21.)

3. By omitting to do those things which the Lord has commanded. (John, 15. 2. Jam. 2. 13. Matt. 25. 30.)

Accordingly, being invested with sovereign power, the assembly expels unworthy members, and restores the transgressors on their conversion; and its acts will be ratified by the Lord, provided they are sanctioned by his word (1 Cor. 5. 1–5. Heb. 2. 1–3; 13. 4. Jam. 2. 7–13; 5. 12. 1 Pet. 1. 17. 2 Cor. 2. 6–9); which is 'Living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, judging the thoughts and intents of the heart. Neither is there any creature .hid before it, but all things are open unto the eyes of him with whom we have to do.' (Heb. 4. 12, 13. Comp. Matt. 5. 28.) The brethren of the Lord, being jealous of his glory, cannot tolerate any act of disobedience to his holy law, nor permit any one to teach any other doctrine than that of his apostles; for the Assembly must maintain its purity and separation from sinners as the Lord's body; and it cannot, therefore, worship with those who commit the scandalous sins enumerated by Paul in his letter to the Galatians. (Gal. 5. 18–21.) 'He that worketh deceit shall not dwell within my house, saith God; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of Jehovah.' (Ps. 101. 7, 8.) And although the apostle Paul was not amenable to the judgment of the Assembly as regarded his doctrine, being a prophet (1 Cor. 2. 15; 4. 3, 4); yet he was under the law of the Christ as his disciple, as he testified, saying: 'I keep my body under, and bring it into subjection, lest that having preached to others, I myself should be cast out.' (1 Cor. 9. 27. Comp. 1 Cor. 9. 21.) It was thus he worked out his own sanctification, with fear and trembling. (Phil.

2. 12.) But the ministers of the word of God are not infallible, and they are liable to be judged by the assembly, not only as regards their walk, but also as to the truth of their doctrine (Matt. 24. 48–51. Luke, 12. 45–48. Rom. 16. 17, 18. 2 Cor. 10. 6. Gal. 1. 8; 5. 10); for they are more prized by the Lord for their fidelity than for all their other gifts, however shining they may be; for, above all things, the stewards of the mysteries of the kingdom of God must be faithful to their Master. It is impossible, indeed, to judge the secrets of the heart, but we can judge the spirits of our teachers by their conformity to the doctrine and to the life of Jesus, who warns us against the teachers of iniquity by his prophet John, saying: 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.' (1 John, 4. 1. Comp. 1 Cor. 14. 29; 1 Thess. 5. 21; Rev. 2. 2.) Paul says that heresies are inevitable, but nevertheless they have this advantage, that, though not desirable, they serve to distinguish the faithful from the unrighteous. (1 Cor. 11. 19.) Let us bear in mind these things, my brethren; for if we deny the Christ, he will deny us as his disciples (2 Tim. 2. 12, 13); for we who are in his Assembly have professed to be dead to the world by immersion, and if we walk after the flesh, the Lord will expel us from it as blasphemers of the holy name by which we are called; for we are called 'Christians,' 'Holy brethren' (Heb. 3. 1), 'Sons of the light' and 'Sons of the day' (1 Thess. 5. 5), 'The friends of the Christ' (John, 15. 14), 'Soldiers of Jesus the Christ' (2 Tim. 2. 3), 'Witnesses for the Christ' (John, 17. 18, 26), 'The holy nation' (1 Pet. 2. 9), 'The salt of the earth' and 'The light of the world' (Matt. 5. 13, 14).

In order, therefore, to preserve the Body of the Christ from defilement by the presence of the unrighteous, the disobedient disciples are delivered over to Satan, or to the world, to which, by their testimony, they virtually

belong (Matt. 22. 13; 24. 51); as it is written: 'Every branch in me that beareth not fruit he taketh away.' (John, 15. 2.) For each one must render an account to the Lord of the gifts which he has received, whether they be spiritual or temporal, as Jesus testified by the parable of the talents, in which the disciple who possessed a gift whereby he might glorify the Lord having failed to do so, is deprived of it, or rather of his place as a servant of the Lord in his Assembly, in which he ought to have manifested it; and the blessing is given to the servant who had done most to glorify his Saviour. 'For every branch that beareth fruit he cleanseth, that it may bring forth more fruit' (John, 15. 2); for his faith is increased by good works, and he participates in the joy of his Lord, who rejoices to witness his fidelity; but the unprofitable servant is cast out of his kingdom. (Matt. 25. 14–30.) And the same rule of discipline holds with respect to the brother who fails to make use of his temporal gifts to glorify the Lord. (Jam. 2.) They are unprofitable servants (1 Tim. 6. 9), who are judged by the law of liberty; that is, by the law of the Christ (Jam. 2 12–17. Matt. 7. 2); 'For behold,' saith the Spirit, 'the judge standeth before the door.' (Jam. 5. 9.) Excommunication from the Assembly of God is more dreadful to the believer than death, for it is an awful thing to depart from Jehovah. (Heb. 10. 28–31. John, 5. 14.) It is the duty of the Assembly of the Christ, however, as his witnesses and his judges, to execute his holy law without respect of persons, and to maintain discipline in his kingdom by expelling from it the unworthy members who dishonour it by their carnal walk, and who abuse the grace of God, who has saved them by the sacrifice of his only Son. The parable of the wheat and the tares shows, however, that the tares can never be totally extirpated, but that their presence in the professing Assembly will not avail to save their souls

from death: for the Lord knows his own. (1 Cor. 8. 3. 2 Tim. 2. 19.)

We must now advert to the commandments of our Lord which prohibit polygamy and slavery, and to the law which enforces the observance of the first day of the week as a day of rest from servile labour. As to polygamy, it is forbidden by the law of the creation, according to which the number of the sexes is equal; so that there is one male to one female now as it was in the beginning (Matt. 19. 8.); and hence a plurality of wives is contrary to the law of God in this dispensation, and it was discouraged in the Assembly, as a polygamist was not permitted to exercise the ministerial functions (1 Tim. 3. 2, 12); and thus monogamy was established in the kingdom of God, which is the basis upon which the family is constituted, and the foundation of modern civilisation; for by this means the weaker part of the human race was emancipated from the oppression of the stronger, and woman was raised to a footing of moral equality with man. And slavery was virtually abolished when the apostle said, 'Wert thou called being a slave? Care not for it; but if thou hast the possibility of being free, use it rather.' (1 Cor. 7. 21. Comp. Philemon.) Both polygamy and slavery were tolerated under the legal dispensation among a carnal people, on account of the hardness of their heart; for the liberation of the human race from bondage did not take place till the Christ came, who is the Saviour of man, not only in a spiritual but in a temporal sense.

Now, touching the observance of the Sabbath, it appears that during the period which elapsed between the foundation of the Assembly and the formal abrogation of the Mosaic covenant by the destruction of the temple, the Jewish converts, being guided by the Holy Spirit, observed the ceremonial law, in order that they might have access to the synagogues to announce the Christ to their brethren (Acts,

16. 1-3. 1 Cor. 9. 20. Gal. 2. 3); but the ceremonial law was not imposed on the converts of the nations, except in so far as regarded the eating of blood and of things strangled, from which they abstained in order that they might eat together with their Jewish brethren (Acts, 15. 20, 21). The first day of the week, which is called the Lord's day, was observed by all the disciples during this period as a day of worship, but not as a day of rest; because the Jewish converts could not do so, and the Gentile converts were not commanded to abstain from labour on that day, because the seventh day was not to be their Sabbath; and the time for observing the first day of the week as a day of rest was not yet come; and hence it is written: 'One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord.' (Rom. 14. 5, 6.) But when the Jewish Christians were finally separated from their nation, they ceased to observe the seventh day as a day of rest, which rest was transferred from the seventh to the first day of the week, and was observed by all Christians, in so far as it was possible to do so in a state of society in which slavery existed. Thus the testimony of the Sabbath never ceased to be observed by the faithful; for its transference from the seventh to the first day does not militate against the spirit of the law of God, who set apart one day in seven as a day of rest from servile labour, as it is written, 'The seventh day is the rest of Jehovah thy God.' (Deut. 5. 14.) And having been instituted by God in his mercy on account of man, it shall continue to be observed by man till the end of the age—that is, till the coming of the everlasting rest of the saints in the new Jerusalem, of which it is a type. And as the Jewish Sabbath was associated with the remembrance of their deliverance from Egyptian slavery, in which state they had no rest (Deut. 5. 14, 15); so also is the Christian Sabbath associ-

ated with our salvation by Jesus; for he is our rest, who is the Lord of the Sabbath, as he hath said: 'The Sabbath was made on account of man, and not man on account of the Sabbath, so that the Son of man is Lord also of the Sabbath' (Mark, 2. 27, 28); and accordingly the Lord has changed it from the seventh to the first day of the week, on which he rose from the dead. And as the Lord's day is that on which the saints meet to break bread, it is manifest that it cannot be observed as a day of worship by the brethren unless it be kept also as a day of rest; and accordingly all who love God and their brethren should keep it holy as one of the most precious blessings conferred on man. But the Christian Sabbath differs from the Sabbath of the Jews, as it is neither kept on the same day nor in the same spirit: it is not the legal Sabbath, but the rest of the saints, who on that day refrain from all servile labour which is not absolutely indispensable. Yet there are certain apostates who scruple to observe this blessed rest, because it is not literally commanded in the Scriptures; but they neither know the letter nor the spirit of the word of God; for on this ground the setting apart the first day of the week for divine worship is an act of superstition, having no other foundation than the example of the apostles. He who deems the Christian Sabbath to be a human tradition, which infringes on his Christian liberty, and who esteems every day alike, would, we presume, if the laws of his country permitted, be a polygamist and a slave-owner; thinking himself justified by the fact that both polygamy and slavery existed under the Mosaic dispensation, and that neither are formally prohibited by the apostles. But they who strain out a gnat swallow a camel like the Pharisees of old; for while they abstain from doing that which they say the Lord has not commanded to be done, they disobey that which is positively commanded by him—namely, to be baptised as his disciples and to enter into his Assembly. The ground

on which they stand, therefore, is not holy ground; for the apostle Paul, after enumerating certain commandments of the moral law, adds that all the rest are equally obligatory; for although the ceremonial law was rendered useless (Eph. 2. 15), yet the moral law, which enjoined the observance of the seventh day as a day of rest, still prevails and must be obeyed by all Christians. (Ex. 20. 1-17. Rom. 13. 9.) But the unrighteous do not stoop to look into the perfect law which is that of liberty (Jam. 1. 25), that is to say, the law of the Christ which governs the sons of the kingdom, namely: 'Thou shalt love thy neighbour as thyself' (Rom. 13. 9); for who can say that he loves his neighbour who refuses to give him time to rest, in order to recruit his exhausted strength after six days' labour? And if it be incumbent on us to cause the law of the Sabbath to be observed in the interest of all men on secular grounds, how much more are we bound to do so for the sake of our brethren in the Lord, that they may be able to obey his commandment by coming together to worship him on the first day of the week? We conclude, therefore, that our brethren who know the truth will deem it a sacred duty to keep holy the first day of the week; and we feel persuaded that they will do so the more thoroughly they are imbued with the Spirit of him who is the Lord of the Sabbath.

In addition to the foregoing general laws of the kingdom of God, there are certain other rules for the guidance of Christians to which they must adhere.

1. As to marriage. The saints are commanded to marry only in the Lord (1 Cor. 7. 39); that is, to marry members of his Assembly, for he does not recognise any other as his disciples; and having notified the fact to their brethren and complied with the law of their country on this head, nothing further is required to render their union legitimate in the sight of God, and of man. And divorce is tolerated in one case only. (Matt. 19. 9. 1 Cor. 7. 10-13.)

2. The converted children of the saints are commanded to obey their parents. The father of the Christian family exercises an authority over his children which is tempered with justice and obeyed from love; and the fact that they are children of God, instead of exempting them from this law, only renders their observance of it the more imperative; and the same rule is applicable also to converted servants, who must 'obey their masters according to the flesh, who are their brethren in the Lord, with fear and trembling, in singleness of heart, as unto the Christ.' (Eph. 6. 1-5. Comp. Col. 3. 20-24.)

3. Christians are forbidden to swear (Matt. 5. 33-37); but they may call God to witness the truth of their testimony, if required to do so (Rom. 1. 9); for they are the most loyal subjects of the State: obedience to the civil law being a commandment of the Christ. (Matt. 22. 21. Rom. 13. 1-7.)

4. They must not go to law with one another. (1 Cor. 6. 4.) He who does not submit to the judgment of the assembly is expelled from it, and prosecuted according to the civil law. (Matt. xviii. 17.)

5. On the first day of the week, or the Christian Sabbath, a collection is made for the poor saints (1 Cor. 16. 1, 2); for the care of the poor is enjoined in the new dispensation as it was under the law; and accordingly the assemblies of Greece forwarded liberal contributions to support their poor brethren in Jerusalem.

6. With respect to the burial of the dead, our Lord has said: 'Let the dead bury their dead.' The saints as such, therefore, have no concern with the corpse, which may be interred, or rather burned, by those who have not the life of the Christ in them, and who are therefore dead as children of Adam. The brethren mourn not for those who die in the Lord, nor show any outward signs of grief; but they would do well to place some memorial to testify that

the departed saint died in the faith, and as a member of the assembly of the Christ.

7. When Jehovah had a temporal kingdom he employed carnal weapons to defend it against its enemies; for they were his enemies (Deut. 23. 6. Ps. 41. 10. Matt. 5. 43); but it is not so in the kingdom of heaven, for Jesus commands us to love our enemies (Matt. 5. 44); and hence no soldier of the Lord Jesus can voluntarily embrace the profession of arms, or continue in it after knowing the truth; for how can he deliberately slay him whom he is commanded to love? He will be compelled, therefore, to abandon that calling, if he can do so; for he cannot conscientiously abide in it with God. (1 Cor. 7. 24.) No one has the right to take away human life but God, who is the giver of it (Ex. 20. 13); and this right he has conferred on the civil magistrate, to whom he has confided the sword of justice. (Rom. 13. 1-5.)

V. Its Apostasy from the Faith, and its death.

When the saints persevered in the doctrine of the apostles, they all formed One Body having one Faith, one Lord, and one Baptism; but they soon departed from the truth, and they are now divided into several separate assemblies, all of which differ from each other, and from the Assembly of the Christ; for they have abandoned the one Faith to follow the counsels of the teachers of iniquity. Inward and outward unity characterized the disciples of the Lord until they rebelled against his holy law, like the kingdom of Israel, whose apostasy was foretold by Moses. (Deut. 31. 29.) The apostasy of the kingdom of God from the Faith is shown by the parable of the woman who hid the leaven in the three measures of meal till the whole was corrupted; and it is also figured by the parable of the wheat and the tares. In the former parable the adulterous spouse is seen defiling her own body,

which is leavened from within with the leaven of the scribes and pharisees: in the latter parable the Lord shows how wolves, in sheep's clothing, would enter the fold and scatter his flock. For as the rebellious children of Israel would not have Jehovah, their God, to rule over them, though he redeemed them from Egypt, so neither would the children of God have the Christ to rule over them; for they chose to follow the traditions of unfaithful men who perverted his doctrine; and what is said of the rebellious house of Jacob may be predicated more truly of the Israel of God: 'Though I have redeemed them, saith Jehovah, yet have they spoken lies against me.' (Hos. 7. 13.) 'For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed themselves out cisterns, broken cisterns, that can hold no water.' (Jer. 2. 13.)

In the discourse of the Apostle Paul to the elders of the assembly which was at Ephesus, he exhorted them to persevere in the faith, as good stewards of the Lord, and warned them against the leaven from without and within their own body, saying: 'Take heed, therefore, to yourselves, and to all the flock over which the Holy Spirit hath made you overseers to feed the assembly of the Lord which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw disciples after them.' (Acts, 20. 28-30.) And to Timothy he said, that 'The time will come when they will not endure sound doctrine; but having itching ears they shall heap to themselves teachers according to their own desires; and they shall turn away their ears from the truth, and shall be turned unto fables. Yea, and all that will live godly in the Christ Jesus shall be persecuted; but evil men and impostors shall grow worse and worse, deceiving and being deceived.' (2 Tim. 4. 3, 4; 3. 12,

13. Comp. 11. 13-16. 1 Cor. 15. 12.) And he warned the assembly at Rome of what would befall it in case it should depart from the faith which had been transmitted to them, saying: 'Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.' (Rom. 11. 20-22.) The Assembly of the sons of God having denied the Lord that bought them, and obeyed wicked men and impostors, he denied the Assembly as his witnesses: the saints cast their pearls before swine, and the world entered into the professing Assembly, and grievous wolves scattered the flock; and the salt of the earth having lost its savour, it was thenceforth good for nothing but to be cast out and to be trodden under foot by men. The tares were sown by the hand of Satan, and the leaven was hid by the spouse, so that the Assembly was defiled from without and from within by the agency of men speaking 'perverse things to draw disciples after them.' The teachers of divers and strange doctrines built on the foundation of the Christ with wood, hay, and stubble, instead of with gold, silver, and precious stones; and thus the spiritual house of Jacob, the Israel of God, resembled the apostate kingdom, which was its type, of whom Moses said: 'Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee.' (Deut. 32. 18.) For they made lies their refuge, and under falsehood they hid themselves. (Isa. 28. 15.) And they hated the truth, for their deeds were evil (John, 3. 20, 21); thinking, perhaps, that because they did not see God, that God did not see them; but there is nothing hidden that shall not be brought to light. (Luke, 12. 2. 1 Cor. 4. 5. 2 Cor. 4. 2.) But the falling away of the saints did not take place till after the death of Paul, to whom the Lord confided the care of all the assemblies, and who hindered the

manifestation of the man of sin (Acts, 20. 28-30; 2 Cor. 11. 28), as he testified, saying: 'Let no man deceive you by any means; for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself [and saying] that he is God. Remember ye not, that, when I was yet with you I told you of these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now hindereth will hinder, until he be taken out of the way: and then shall the wicked [man] be revealed, whom the Lord Jesus shall consume with the spirit of his mouth, and shall destroy by the apparition of his coming; and whose coming is after the working of Satan with all power and signs and lying miracles.' (2 Thess. 2. 3-9.)

But some are disposed to deny the apostasy and the death of God's Assembly, seeing that the Lord promised to be with it till the end of the age. It is true, indeed, that the Lord said he would abide with his disciples by his word till the end of the age, to keep them from the evil one (Matt. 28. 20. John, 14. 16-18; 17. 14-19); but they whom he saved by his own blood cast his word behind their back. For having itching ears, they heaped to themselves teachers according to their own desires, and were corrupted from the simplicity as regards the Christ; so that the history of the bride of the Lamb is the record of her infidelity; and so rapid was the evolution of the mystery of iniquity that the apostle John, writing at the end of the first century, speaks of the death of the Assembly, saying: 'Little children, it is the last hour: and ye have heard that the Antichrist shall come, even now are there many antichrists; whereby we know that it is the last hour: they went out from us, but they were not of us for if

they had been of us they would have continued with us; but they went out, that they might be made manifest that they were not all of us.' (1 John, 2. 18, 19.) Every false teacher, whether he is an unbeliever or a child of God, and whether he teaches lies in hypocrisy or through ignorance, is an antichrist, because he puts himself as a teacher in the place of the Christ, and in opposition to him. But the enemies of the truth, who had apostatised from the professing Assembly, and who were in open antagonism to it, were less formidable than those who, although they had departed from the faith, yet continued as teachers of the brethren; to which perverse class the apostle refers in his Epistle to Gaius, saying: 'I wrote unto the assembly: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I shall remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the assembly.' (3 John, 9, 10.) Thus the presiding elders, or overseers, forsook the faith, and gradually usurped despotic authority over their respective assemblies, like Diotrephes, the opponent of the Lord Jesus, and of his apostle (Matt. 10. 40); forgetting the commandment of their Master, who hath said: 'But it shall not be so among you; but whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your slave.' (Matt. 20. 26, 27.) 'For we preach not ourselves,' saith Paul, 'but the Christ Jesus our Lord; and ourselves as your slaves on account of Jesus.' (2 Cor. 4. 5.) And as ministerial usurpation and despotism increased, whole groups of assemblies submitted to the government of one chief overseer; and having departed from the faith, divisions arose among them, so that in the year A.D. 110 Pliny the Younger informed the Emperor Trajan that there were already numerous sects among the

Christians in Asia Minor. But finally the whole of the apostate assemblies throughout the world agreed to unite together in one body under the government of one man, and thus was organised the Catholic or universal assembly of heretics, in which exterior unity was maintained till the twelfth century, when the Eastern Church finally separated itself from the Church of Rome, and the Catholic Church ceased to exist.

The Catholic assembly, which was founded by the men who are called the Holy Fathers, consummated its apostasy in the beginniug of the fourth century by putting itself under the protection of the state; although it is written: 'Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah.' (Jer. 17. 5.) The saints having ceased to confide in the living God, they put their trust in the Emperor Constantine, who, finding that the altars of the gods were deserted, and that his throne was in danger, professed to believe in Jesus; and during his reign the era of spiritual despotism and religious persecution was inaugurated, which has caused the name of the Lord to be blasphemed; who said that his enemies should not be judged till the last day. (John, 12. 46-48.)

The origin of the papal power, to which we have already adverted, dates from the year A.D. 588, when John, bishop of Constantinople, assumed the title of universal bishop, which so scandalised Gregory the Great, the Pope of Rome, that he made the following protest against the pretension of his rival: 'I affirm,' said he, 'that whosoever adopts the title of universal bishop has the pride and the character of the Antichrist, and that he is in some measure the forerunner of him, in the presumption which he has to raise himself above his order.' But notwithstanding the decision of this infallible Pontiff, his successor, Boniface, received from the Emperor Phocas the title of universal bishop; and the Church of

Rome was declared to have the supremacy over all the other Churches, A.D. 606. And Pepin, King of France, conferred the temporal power on Pope Zachariah, A.D. 756, as a token of his gratitude for having sanctioned his usurpation of the crown of France. Thus the spiritual and temporal authority of the bishops of the Church of Rome continued to increase; and as they pretended to act as the vicars of the King of kings, they disposed of the kingdoms of this world according to their will; an assumption which was formally recognised in the year A.D. 800 by the Emperor Charlemagne, who received the imperial crown from the hands of Leo, the Pope of Rome. And accordingly, by virtue of this power Paul III. released the English nation from their allegiance to Henry VIII., and offered the crown of England to any one who chose to take it; which act was ratified by the Council of the Vatican, which declared him to be infallible; so that according to the doctrine of the Church of Rome the throne of England is now vacant.

Having pointed out the original cause of the apostasy of the Assembly of the Christ, and the formation of the Catholic assembly and its unholy alliance with the State in the fourth century; and having shown the origin of popery, and of the supremacy of the assembly of Rome over all the other assemblies; we shall now proceed to consider the progress of error in that assembly, which professes to be the only true Church, though in reality the mother of every heresy, and the type of the apostasy. Now the work of iniquity began by the superstitious rite of infant-baptism towards the end of the second century, by which theologians pretended to introduce little children into the kingdom of God; for by this device the world entered into the professing Assembly, which soon afterwards assumed the name of the Catholic or universal assembly, and ceased virtually, and in name to be the Assembly of the Christ. The next step of the heretics

was to worship the mother of Jesus as a mediatrix between God and men, a superstition which originated in the East in the third century; but which was adopted by the Church of Rome, and soon spread throughout the world.* The doctrine of the Trinity was sanctioned by the apostate bishops assembled by order of the Emperor Constantine at the Council of Nicea, who believed in baptismal regeneration, and in the resurrection of the flesh; and who worshipped the Virgin Mary, and baptised children; notwithstanding which errors, these unrighteous men pretended that they were guided supernaturally in their decision by the Holy Spirit. This strange doctrine was embraced by the Church of Rome, and universally accepted by the Catholic Church, though manifestly contrary to the Scriptures; and from that time, A.D. 315, to this, the Holy Spirit, or the power of God, has been worshipped as God by the apostates from the holy Faith, which is idolatry. The use of the Latin language was enjoined in all the Western Churches, A.D. 666. The doctrine of Transubstantiation, that is, the belief in the real presence of the body, blood, and divinity of the Lord Jesus in the consecrated wafer, which marks the extreme limits of human credulity and of superstition, dates from the eighth century; and in the eleventh century the use of the cup was discontinued in the Lord's Supper. The seven sacraments were established by the apostates in the twelfth century. The merits of penance, and prayers for the dead; and the doctrine of purgatory, were first taught about the seventh century, but these superstitions were

* From that time the pseudo-Christians became idolaters, and were exterminated as such by the Mahometans, who are Monotheists. The Emperor Leo, therefore, with the view to resist their power, issued a decree A.D. 727, whereby he abolished image-worship; but the Pope of Rome disobeyed his authority, which led to the separation of the Roman empire into two distinct states, namely, the Eastern and Western empires.

not universally adopted till A.D. 1140. The Popes of Rome did not claim to have the right and the power to grant indulgences for sins till the twelfth century. Auricular confession became obligatory by a decree of a council in the thirteenth century. The celibacy of the clergy, which was advocated as early as the fourth century, was not enforced till the eleventh century. The canonical authority of the Apocrypha or the profane books of the Jews, and of the traditions of the Fathers, and of the Vulgate translation of the Scriptures, dates from the Council of Trent in the sixteenth century; which Council also declared it to be a damnable heresy to believe in the everlasting justification of sinners by faith in the Christ. To this long catalogue of errors must be added the so-called sacrifice of the mass, the worship of saints and their relics, pilgrimages, and the observance of holy days, and the more recent dogma of the immaculate conception of the mother of our Lord; who, according to the Church of Rome, was begotten, like her Son, by the Holy Spirit; all which human traditions our Roman Catholic brethren in the Lord, who are ignorant of the truth, believe in as firmly as we believe that they are contrary to God's word. But the work of spiritual wickedness which began to manifest itself in the apostolic age, was not fully consummated till the year 1870, when the Council of the Vatican sanctioned the dogma of the official infallibility of the Pope, and proclaimed that the word of one man was to rule for ever in all matters of faith and discipline in the Church of Rome. May we not, therefore, apply to the infallible Pope the words spoken by the prophet concerning the unfaithful shepherd, saying: 'The sword shall come against his arm and against his right eye. His arm shall become dry, and his right eye shall be utterly darkened.' (Zech. 11. 17.) For 'The Spirit speaketh expressly that in the latter times some shall depart from the faith: giving heed to seducing spirits and the doctrine of demons, by the hypocrisy of

those who speak lies, having their conscience cauterised.' (1 Tim. 4. 1, 2. Comp. Matt. 24. 11.)

The assembly of the Christ which was at Rome, whose faith was spoken of throughout the world, having been high-minded, forsook the way of righteousness to follow the traditions of the successors of Diotrephes the apostate; and the Lord has removed its candelabra as his witness for the truth, as he announced by his prophet Paul, who wrote to that assembly saying: 'Behold, therefore, the goodness and the severity of God: on them that fell, severity; but towards thee, goodness, if thou continue in the goodness; otherwise thou also shalt be cut off.' (Rom. 11. 22.) The virgin having given her heart to the world, was no longer a bride adorned to receive her husband; for she failed to keep her crown of separation from the unrighteous; and the words which Jehovah spoke to the rebellious kingdom of Israel are still more applicable to the Israel of God. 'What could have been done more for my vineyard than that which I have done in it? saith Jehovah, wherefore, when I looked forward that it should bring forth grapes, brought it forth wild fruit?' (Isa. 5. 4.) For the apostates bring forth the fruits of unrighteousness, some thirty, and some one hundred-fold; and if Jesus wept over Jerusalem, the rebellious city, how would he mourn over the fall of the Israel of God, which he purchased with his own blood? For it is now like a kingdom divided against itself, which is brought to desolation; and the offence of the sons of light is much more heinous than that of the rebellious house of Jacob, to whom Jehovah said: 'O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy justice as the waves of the sea.' (Isa. 48. 18.) The holy angels are witnesses to the apostasy of God's children (1 Tim. 5. 21); but the apostles and prophets who founded the Assembly of which Jesus is the chief

corner-stone, are asleep in the heavenly tabernacle, and are happily unconscious of the rebellion and anarchy which now prevail among their disobedient brethren on earth.

In speaking of the apostasy of the saints, I have taken the Church of Rome as a type, because it is the most corrupt and the most numerous of the apostate sects; but all the others are likewise dead, though they profess to take God's word as their guide. The ignorant, like the blind, require a leader, but when the leader himself is either unfaithful or ignorant of the truth, both fall into the ditch. It is a curious fact, however, that the leaders of these sects pretend to have found some better thing than the Assembly of the Christ, which they unanimously reject as being unfit for the present age of the world; and, strange to say, they all assert that their banner is the truth, though the God of this world has blinded them, so that they cannot see it; or if they do see it they reject it, like the rebellious Israelites who preferred the flesh-pots of Egypt to the manna sent down from heaven. But, strictly speaking, these sects cannot be called apostate, though they are virtually so; for as they never actually professed the truth as it is in Jesus, they cannot be said to have departed from it: but they are guilty of the sin of heresy nevertheless; for this term is derived from the Greek, 'haireo,' to choose; and hence every one who chooses to teach false doctrines, or who believes in them, is a heretic. This sin will not, however, be imputed to them who are ignorant of the truth, but still it is a sin in the eyes of God. (Gal. 5. 20.) Every one, therefore, who departs from the holy Faith taught by the apostles is a heretic, like Hymeneus; but he who denies the resurrection of Jesus is not a heretic, but an infidel. (1 John, 4. 2.) A believer in the Christ may, therefore, through false teaching, be a heretic, nay, even an idolater. False teachers are, therefore, the cause of all the existing sects, whose contention is a stumbling-block to enlightened

believers, and a favourite subject of ridicule with infidels and scoffers. Nevertheless, there are some who see in these divisions a blessing rather than a curse; for they say the cause of truth is advanced by their emulation. Being wise in their own conceit, they affect to know what is most conducive to God's glory better than Jesus, who prayed for the unity of the saints, and their sanctification by his word. It is obvious, however, that the design of God is frustrated by the disobedience of his children to his holy law; for if his Assembly had remained faithful, it would have proved more efficacious as a witness for the truth, and as an agent for the moralisation of mankind than all the apostate sects, whose labours, however, we are by no means disposed to underrate; for we write in no hostile spirit against men, but against the devil who is the father of lies. We do not deny the good that has been done to the world by the heretical sects; but how can the world believe in their testimony for the Christ, seeing that by their divisions they virtually disown him as their only Sovereign and Lord? The true way then to glorify God and to enlighten the world, is to depart from them who have departed from him; for out of the Assembly of the Christ there is no sanctification, and no faithful testimony for the truth. If I walk with my brethren in error, my love to them is carnal; for were I jealous of God's glory and desirous of promoting their sanctification, I should hate their false doctrines, and show them by my example that I did so, by separating from them, instead of participating in their sins. The unity of the Faith, by which we stand, is the good thing committed to our charge; but the unity of heretics is not to be desired, and must be left to the rebellious. But who has now a forehead of flint to testify for the holy Faith in the midst of the general apostasy of God's children? Will he not be treated as a disturber of the peace of Israel, on whose devoted head the false

prophets will pour out the vials of their indignation? For if he expose their errors they will say he has not a Christian spirit; and that it were better for him to have a millstone tied round his neck and to be thrown into the sea. But we should say that a Christian spirit is a spirit of obedience to our Lord, and of love to our brethren, combined with a holy hatred of lies; and we feel we should be wanting in that spirit did we fail to warn the false prophets of the judgment that awaits them at the last day. Jesus is the truth, for he is the word of God; and hence the believer, who knows the truth, and who offers sacrifices on the altar of Satan, denies the Lord that bought him, and the Lord will deny him as his disciple. But as Moses said to Israel, 'Who is on the side of Jehovah, let him come to me.' (Ex. 32. 26.) All who love the Son of God should love the truth, and walk in it, for he is the truth; wherefore Paul exhorts us, saying: 'Be ye followers of me, even as I also am of the Christ.' (1 Cor. 11. 1. Comp. 4. 16.) 'In meekness instructing those that oppose themselves [awaiting], if God peradventure may give them conversion to know the truth fully; and that if after having been taken alive by the devil, they may recover from his snare to do the will of God.' (2 Tim. 2. 25, 26.)

VI. Its Resurrection from the dead.

'Neither pray I for these alone, but for them also who shall believe in me through their word. That they may be made perfect in one, that the world may know that thou hast sent me, and loved them as thou hast loved me.' (John, 17. 20, 23.) 'Awake, thou that sleepest, and arise from the dead, and the Christ shall give thee light.' (Eph. 5. 14.)

It is the will of God that all his children should be united spiritually and visibly in One Body, as he is with his Son Jesus the Christ; that the world may know that he has sent him to establish his kingdom on

earth. (John, 17. 21.) Do you, my brethren, fulfil the will of God, and of his Son Jesus the Christ, our only Sovereign and Lord; and can Jesus say of you, as he testified of the little flock that followed him in the days of his flesh: 'They have kept my word, and they have not denied me?' Could Paul say of you, as he did of the assembly at Corinth: 'Ye are our epistle, written in our hearts, known and read of all men: for it is manifest that ye are an epistle of the Christ, written by our ministry; not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart.' (2 Cor. 3. 2, 3. Comp. Rom. 5. 5.) For as the Father sent the Christ into the world to bear witness for the truth, so hath the Christ sent us into the world to testify for the truth, and for this end he has anointed us with his word, that we may be all united with him spiritually and visibly in One Body, to glorify him on earth as we shall in heaven.

Are you then, my brethren, the remnant of the posterity of the woman that keep the commandments of God and the testimony of Jesus (Rev. 12. 1-17); or do you, on the contrary, belong to some sect that has departed from the Faith? If so, it behoves you to come out from it; for God commanded his prophet to separate himself from the rebels to his law, saying: 'Take forth the precious from the vile; thou shalt be as my mouth: let them return to thee, saith Jehovah, but return not thou to them.' (Jer. 15. 19.) 'Stand ye in the ways,' saith the Spirit, 'and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6. 16.) There is no other ground, then, for you to stand on, but the Faith of the apostles, from which you have departed; for as the scribes, and Pharisees seated themselves on the seat of Moses, and taught the children of Israel things which were contrary to the law; so in like manner have their succes-

sors beguiled the children of God by teaching them things which the Lord has not commanded; and as the apostasy from the Faith is the work of Satan, so the separation of the saints from the congregation of the disobedient is the work of God. If you belong to an apostate sect, though your name be written in the book of life of the Lamb, you hold the truth in unrighteousness, for you do not belong to God's Assembly, and you have no part in the first resurrection of the saints; for let no man suppose, that because he believes in the Christ, and is a child of God, that he is in his Assembly. To be in the Lord's Body, you must not only believe in Jesus as your Lord, but obey his ritual law. The Assembly of the Christ is the only true and faithful one, as the child of God will doubtless acknowledge; and he will ask, where are the old paths, the good way, that I may walk therein and find peace for my soul? Where is the body of the Christ, that I may be baptised as his disciple, and join it? I think my brother may find the temple of God, as I did, by joining one or two baptised disciples who persevere steadfastly in the doctrine of the apostles; for the Lord has graciously promised that where two or three of his brethren come together to worship him in Spirit and in Truth, he is there in the midst of them. The Assembly of the Christ is not a dream of the faithful therefore, but a real, visible, and living body; and it behoves them who are in it, as his torch-bearers, to hold up the light, as his witnesses, till he come. Did not Jesus suffer death as a witness for the truth of God's word, and shall we be ashamed to follow him, now that the darkness is past and the true light shineth? No. The kingdom of the Christ shall be restored, and he shall reign again as in the days when there was but one Lord, one Faith, and one Baptism; for the dry tree shall be made green.

But the false prophets who deceive God's children dissuade them from following Jesus, saying that the Assembly

of the Christ is indeed a thing to be admired, but that it is vain to try to imitate it, and chimerical to hope for its restoration, because it is not adapted to the present age. That it is unsuited to the world is certain, as our Lord testified, saying: 'I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.' (John, 17. 14.) The unbelieving Jews hated our Lord and his disciples on account of their testimony for the word of God, by which they were condemned; and so it is now, for the disciples of Jesus, who hold the faith which has been transmitted to them by the apostles, will be hated by those who have departed from it. Nevertheless, as the tabernacle of David, which had fallen down and was in ruins when the Lord came to his people, was restored by him when he built his Assembly, which is the spiritual temple of God; so shall that temple, which is now in ruins, be restored in the latter days, as it was in the beginning, when the Christ proclaimed the good news to all nations on Mount Sion. For though the saints are now like sheep, going astray, the day will come when they shall return to the Shepherd and Overseer of their souls, as he has taught us by the parable of the virgins, in which the faithful servants who were preparing the marriage-supper of the Lamb figure his Assembly, the bride of the Christ, who cried out at midnight: 'Behold, the bridegroom cometh: go ye out to meet him.' (Matt. 25. 6. Rev. 16. 15.) And in announcing the tribulation of the rebellious kingdom of Israel, the Lord declared that they shall be called to his kingdom at the end of the age (Matt. 24. 22. 29. Rom. 11. 25, 26); when God's ancient people will be grafted into their own olive-tree, and the Assembly of the sons of God will be composed, as it was in the beginning, of the Jews and of the nations. (Rom. 11. 15–24.)

The apostle John beheld in a vision the bride prepared to receive the Lord at his coming. 'And I heard,' saith he,

'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God Almighty reigneth. Let us be glad and rejoice, and give thanks to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen are the justifications of the saints. And he saith unto me, Write, Blessed are they who are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true words of God.' (Rev. 19. 6-9. Comp. Matt. 24. 45-47; 25. 1-13. John, 14. 1-3.)

As the apostle saw the last hour of the Assembly, so also he saw it awaken from the dead, for I conclude that its restoration is figuratively predicted by the millennial reign of the Lord on earth, which the prophet announced in the following words: 'And I saw an angel come down from heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hand; and they lived and reigned with the Christ a thousand years. The rest of the dead lived not until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection! On such the second death hath no power, but they shall be sacrificers of God and of the

Christ, and shall reign with him a thousand years.' (Rev. 20. 1-6.)

The apostle had seen the spirit of the Antichrist which caused the death of the Assembly; but when in the Isle of Patmos on the Lord's day, he saw in a vision its resurrection from the dead, for this is the meaning of the first resurrection of the saints, and not the resurrection of the dead at the last day; for as the body, separated from the head is dead, so are the rebellious saints dead who are separated from spiritual communication with the Lord (John, 15. 2. Eph. 5. 14.) During a thousand years, which is an indefinite period of time, the power of Satan will be restrained, and the Assembly of the Christ shall be manifested again as it was at the beginning when it persevered in the doctrine of the apostles. And in the risen Assembly the prophet saw the souls of his faithful brethren 'who neither worshipped the beast nor his image,' that is, the Roman Emperor; and as the faithful Israelites who received the Lord Jesus and witnessed for him were the antitypes of their fathers (Luke, 1. 17. Matt. 8. 11); so these latter, in their turn, typify the remnant of the posterity of the woman who keep the commandments of God, and have the testimony of Jesus (Rev. 12. 17), who shall reign with the Lord on the earth for a thousand years; for John saw their souls in them. And they shall sit upon thrones, for the Assembly of the Christ are his judges, and they shall reign on the earth; for it is written that Jesus has made them unto God a kingdom, and sacrificers, and that they shall reign on the earth. (Rev. 5. 10.) And the rest of the dead lived not till the thousand years were finished; that is to say, the rest of God's children who shall live during that period, and die without belonging to the One Body, shall not live till the resurrection of the dead at the last day. And after the resurrection of the Assembly of the sons of God from the dead, Satan shall be

let loose for a little season, which we suppose refers to the last persecution of the saints by the nations (Matt. 24. 9-12); for immediately after the thousand years, during which the assembly shall be unmolested by Satan, there shall be the great tribulation of the faithful and the judgment of their enemies, when the world shall be destroyed by fire from heaven. (2 Pet. 3. 7, 10.) And in that day all the departed saints shall awake from their sleep to celebrate the marriage-supper of the Lamb in the heavenly Jerusalem, together with their brethren who shall be alive at his coming. (Matt. 25. 1-10.)

To any one who knows that the Assembly has apostatised from the faith, and that the children of God are spiritually dead, and that the bride shall be ready to receive the Lord at his coming; the foregoing interpretation of the vision of John will be found to be conformable to the word of God. We know, however, that the apostate teachers deny that this vision refers to the restoration of God's Assembly, which is quite natural, for to do so would be to confess that their churches are dead, and do not belong to the body of the Christ; nevertheless, according to the analogy of the faith, it can bear no other interpretation; for though there is no clue to interpret the meaning of the apocalyptic signs concerning God's dealings with the world; this is not the case as regards the vision of the millennial reign of the Lord, which is elucidated by various prophecies concerning his kingdom in other parts of the holy scriptures; and we rejoice to think that there is already an earnest of the first resurrection; for there are, doubtless, a few assemblies, though we have not seen them, who follow the Lamb, and with whom the Apostle Paul, were he alive, would break bread on the Lord's day; and though the ideal standard of sanctification may not be yet attained, the faithful brethren should not be deterred from persevering in the doctrine of the apostles, but pray like the Psalmist: 'Return, we beseech thee, O God of

hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.' (Ps. 80. 14, 15.) For the Assembly of the Christ is God's planting, and the work of his hands (Mark, 4. 26-29. Isa. 61. 1-3. 1 Cor. 3. 6-10); and because God has created it for his glory, it shall endure for ever. (Isa. 49. 15. Matt. 5. 15, 16. John, 15. 8. 1 Cor. 4. 20. Eph. 2. 10. Phil. 1. 11.) The reign of superstition and heresy has lasted long, but it shall have an end, for every plant that our God and Father hath not planted shall be rooted up; for the arm of Jehovah is not shortened, and neither is his love to his children diminished (Isa. 59. 1); for he has seen the affliction of his people who were in Egypt, and he has given them his Word to release them from the trammels of scholastic theology. For the translation of the Bible into the vulgar tongue in the sixteenth century was the first step towards the sanctification of God's children by the truth; and ever since that blessed day the process has been going on, by means of which the Assembly of the Christ shall be manifested again on the earth as it was in the beginning of the dispensation. And though dissensions may arise in the Lord's Body, they will be allayed by the Holy Spirit and the word of God. 'Beloved,' saith Jude, 'remember ye the words which were spoken by the apostles of our Lord Jesus the Christ.' And Solomon hath said, 'Add not thereto, lest God reprove you and ye be found liars.' (Prov. 30. 6.) And so the Lord shall preserve a faithful Assembly as his witnesses, having their loins girt about with the truth, and their torches burning, until the day when the sign of the Son of Man shall appear in heaven, and they shall be called to the marriage-supper of the Lamb.

CHAPTER X.

CHRISTIAN WORSHIP.

I. THE faithful brethren are sacrificers of God, whom they worship through the Lord Jesus the Christ.

II. Confession.

III. Prayer.

IV. The Lord's Supper.

V. The temple of God must be holy.

VI. Rules for the guidance of the prophets in the Sanctuary.

I. The faithful brethren are sacrificers of God whom they worship through the Lord Jesus the Christ.

'And ye shall be unto me a kingdom of sacrificers and a holy nation.' (Ex. 19. 6.)

'Unto him [Jesus the Christ] who loveth us, and hath washed us from our sins in his own blood, and hath made us a kingdom and sacrificers unto his God and Father; to him be glory and dominion for ages of ages. Amen.' (Rev. 1. 5, 6. Comp. 5. 10.)*

The faithful brethren who constitute the Assembly of God are the successors of the sons of Aaron, who were appointed to be sacrificers of God for ever throughout their generations (Ex. 40. 15); as Peter testified of us, saying, 'Ye are an elect generation, a body of royal sacri-

* The word 'hiereus' signifies a sacrificer, and not a priest, as it is rendered in our version of the New Testament; for the term 'priest' signifies presbyter, or elder. The word of man says we are all kings and elders, but God says we are a kingdom and sacrificers.

ficers, a holy nation, a purchased people, that ye should show forth the virtues of him who hath called you out of darkness into his marvellous light.' (1 Pet. 2. 9.)

In the Assembly of the Christ the saints are all royal sacrificers, for, like the sovereign sacrificers of Israel, they enjoy the privilege of offering sacrifices to God in the most holy place. Under the Mosaic law none could offer sacrifices to God but the sons of Aaron; but, under grace, all who believe in Jesus have access to the Father in one Spirit, in the sanctuary, which blessing God announced by rending the veil of the temple when our Lord was crucified. (Matt. 27. 51. Eph. 2. 18. Heb. 7. 19; 10. 19-22.) And as the Christ, who is the image of God, is bodily present in the heavenly tabernacle, in which he is worshipped by the holy angels (Heb. 1. 6); so he is spiritually present in the assembly of the saints, which is his tabernacle on earth, in which he is worshipped; for he has promised that where two or three come together in his name, that is in him, or in communication with him by the Holy Spirit, he is there in the midst of them to receive their sacrifices. (Matt. 18. 20.) For God is visible to the saints who are in the Spirit, in the Lord Jesus, in the assembly, which is a habitation of God in Spirit. (Eph. 2. 22.) Our Lord, therefore, accepted the worship of his brethren as God when he was glorified (Matt. 28. 17. Luke, 24. 52); for the holy brethren are sacrificers of God and of the Christ. (Rev. 20. 6.) And they worship the Father through his glorified Son, as it is written: 'Ye also, as living stones, are built up a spiritual house, a body of holy sacrificers, to offer spiritual sacrifices acceptable to God through Jesus the Christ' (1 Pet. 2. 5); and Paul says: 'To God only be glory through Jesus the Christ for the ages. Amen.' (Rom. 16. 27.) And in Jude it is written: 'To the only God our Saviour be glory, majesty, dominion, and power, through Jesus the Christ our Lord, both now and for all ages. Amen.' (Jude, 25.)

The faithful brethren worship God by means of the Christ; for in him they see the invisible God, and by his Spirit they have access to him as their Father. And hence it is written, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus (that is in him, or in his Spirit), giving thanks to God the Father through him.' (Col. 3. 17. Comp. Rom. 1. 8.) And, again, the Spirit saith: 'Through him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of lips that confess his name' (Heb. 13. 15); for in worshipping God through his beloved Son we offer our heavenly Father the most acceptable sacrifice. 'For all should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him.' (John, 5. 23. Comp. 2 Tim. 4. 18. 1 Pet. 4. 11. 2 Pet. 3. 18. Rev. 1. 6; 5. 12.)

The sons of God worship their heavenly Father in Spirit and in Truth, as Jesus testified to the woman of Samaria, saying: 'The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship that which ye know not; we know that which we worship; for salvation cometh from the Jews.' (Comp. Isa. 2. 3-5. Joel, 2. 32. Zech. 13. 1. Rom. 11. 26.) 'But the hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him. God is Spirit, and they that worship him must worship him in Spirit and in truth. The woman saith unto him, I know that the Messiah cometh, who is the Christ. When he is come, he shall tell us all things.' (Comp. Deut. 18. 15-19.) 'Jesus saith, I that speak unto thee am he.' (John, 4. 19-26.)*

The time was drawing near when the kingdom of the

* The Samaritans were the representatives of the schism which rent the kingdom of Israel into two parts. These heretics worshipped God in a temple on Mount Gherizim, and had a translation of the Pentateuch, but they rejected all the rest of the Hebrew Scriptures.

Christ would be established, and God would be worshipped by his children, who are the true worshippers; for God is Spirit, that is life (Rom. 9. 26), and they who worship him must worship him in Spirit, that is, as his children who have everlasting life (John, 4. 14); and in truth, that is, in sincerity and according to his commandments, for the Father seeketh such to worship him. (1 Pet. 2. 3-5. 1 Cor. 5. 7-8. Matt. 15. 7-9; 16. 6, 12.) For the true worshippers know God as their Father, and they worship him in his temple, according to the ritual law, by offering him spiritual sacrifices: namely, praise, thanksgiving, and prayer, through the Lord Jesus (1 Pet. 2. 5. Rom. 7. 6. Eph. 5. 18-20); which sacrifices being offered in the Holy Spirit, are sanctified thereby (Rom. 15. 16. Mark, 9. 49); for the sacrificers of God worship in the Spirit of God (Phil. 3. 3), 'with a true heart in full assurance of faith' (Heb. 10. 22. Comp. 1 Sam. 12. 24. Josh. 24. 14. Ps. 15. 1, 2; 145. 18); and the altar at which they offer their sacrifices is the Lord's table, when they come together in assembly to glorify him on the first day of the week. The holy brethren do not offer their sacrifices to Jesus, in order that he may transmit them to the Father; but they offer them directly to God through his glorified Son, who is Emmanuel, that is, God with us; and they should do so, especially on the day on which God awakened him and raised him from the dead, and made him the Lord and the Christ.*

* We have an interesting testimony of the worship of the primitive Christians in the report made by Pliny the younger, pro-consul of Bythinia, to the Emperor Trajan, in the beginning of the second century; in which he states that the witnesses against them asserted, 'That all their error consisted in these points, namely, that on a certain day they met together before sunrise, and sang by turns hymns in praise of the Christ, as if he were God.' But their crime was not that they worshipped the Christ as God, but that they refused to offer sacrifices before the image of Cæsar, for which they were condemned to die as disloyal subjects, being hostile to the religion of the state.

Jesus told the woman of Samaria that the hour was near when the true worshippers would worship the Father in Spirit and in Truth: for the Father seeketh such to worship him; but it would be wrong to infer from this that none else can worship him but his children; for all men are commanded to be converted to him, and to believe in him as their Creator and preserver; and if they act well according to the light of their conscience, their sacrifices will be accepted; not, indeed, as a sign of their reconciliation with him by faith in his Son; but as a recognition of his sovereignty and of his providence in the government of the world; for by him all men live, and move, and have their being. (Acts, 17. 28.) It was not, therefore, because Cain was an unbeliever in the promise of a Redeemer that his sacrifice was rejected, but because he did not love his brother. (Matt. 5. 21-24.) God had respect to the sacrifice of the prophet Abel, for it was typical of the sacrifice of the Saviour, and a sign of reconciliation with him; and Abel accordingly received a testimony that he was justified by faith; but God could not receive the sacrifice of Cain as a sign of his justification by faith, and neither could he receive it as the homage of a man who was guided by the light of his conscience, and who could distinguish between good and evil. God revealed his son to Abel in the typical sacrifice of the lamb, and Cain was told by the angel that if he did well he would enjoy the right of primogeniture, that is, all earthly blessings; but if not, that sin lieth at the door. (Gen. 4. 1-7.) Had Cain done well, his sacrifice would have been accepted for that which it signified.

Now as God has commanded all men to be converted to him, it is clear that they should reverence their Creator, and adore him only; for the worship of idols, or the things they represent, is in effect the ignorant worship of the unknown God. (Acts, 17. 23.) We find no special direc-

tions in the Scriptures concerning the worship of deists; but the belief in the existence of God and the desire to appease his justice, and the want of divine help, constitute the factors of natural religion; and woe to the nation that has blotted from its remembrance the sovereignty and providence of the living God, and which has abandoned the hope of everlasting life, for its power is gone, and its dissolution is at hand.

We may here observe that the worship of the children of Israel was accepted by God, not only as an acknowledgment of his power and mercy in delivering them from Egyptian bondage, and in giving them the land of Canaan for an inheritance; but also as a sign of their reconciliation with him by faith in the Christ; for the sacrifices for sin were typical of the atoning sacrifice of the Christ, and of their redemption from the curse of the law.

II. Confession.

Our Lord has made us a kingdom and sacrificers to his God and Father; but we cannot enter into his sanctuary to worship him till we are purified from the pollution of sin, and reconciled with him by confession; for God is of purer eyes than to behold iniquity. (Isa. 6. 1-8. Mal. 3. 3.) That we are all sinners in the sight of God and stand in need of obtaining pardon for our offences in order to be restored to his grace few will deny, except they be taken captive by Satan; for the Spirit testifies that, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar and the truth is not in us.' (1 John, 1. 8-11.) And James says, that 'In many things we offend all.' (Jam. 3. 2.) For although we are all sons of God, nevertheless, being in the flesh, we are all sinners; and although our sins cannot deprive us of the

inheritance of the saints in light, yet they deprive us of the love of God, and it is in order to be reconciled with our heavenly Father that we confess our transgressions to him; and believing in his promise we know that he is faithful and just to forgive us, and to cleanse us from all injustice, that we may come together as his sacrificers on the Lord's day to worship him in his sanctuary. 'For the eyes of Jehovah are over the righteous, and his ear is open to their prayer, but the face of Jehovah is against them that do evil.' (Ps. 34. 12-16. 1 Pet. 3. 12. Comp. Ps. 5. John, 15. 7.)

But here it becomes necessary to explain why it is that God is faithful and just to forgive us our sins on confession, for which purpose we must enter into some details respecting the sacrificial office of the Christ, by comparing spiritual things with spiritual.

Now we read in the Scriptures that when the Israelites were saved from Egyptian bondage by the blood of the paschal lamb, they entered into a covenant with God whereby they promised to obey his law, the penalty attached to every transgression of which was exactly defined; but as they were liable to break the law through ignorance, and as God could not overlook any offence against it, he mercifully instituted an annual sacrifice to atone for the errors of his people (Lev. 16.); for without shedding of blood there is no pardon of sin. (Heb. 9. 22.) On the day of atonement, accordingly, the sovereign sacrificer of Israel offered a goat as a victim for the sins of the people, which he symbolically laid on its head, and he brought its blood into the most holy place and sprinkled it on the propitiatory. He then took a live goat and confessed over it all the iniquities of the children of Israel, and all their transgressions and their sins, laying them typically upon its head, and let it loose in the desert; by which act God signified that the people were released from their sins and sanctified

by the blood of the victim which was slain on the altar. Now, the blood of Jesus cleanseth from all sin, as he himself hath said, 'This is my blood of the new covenant which is shed for many for the pardon of sins' (Matt. 26. 28. Comp. 9. 6); and hence it is not only the antitype of the blood of the paschal lamb which saved Israel from the house of bondage; but also of the blood of the victim which was brought within the vail of the sanctuary once every year by the sovereign sacrificer for the sanctification of Israel. For by one offering Jesus hath justified for ever all those whom he hath cleansed from sin by his blood; and therefore God is faithful and just in pardoning the sins of all who believe in him on confession; for the blessing which he conferred on Israel according to the flesh, he graciously gives to us through his only Son, who was in all things made like unto his brethren; 'That he might be a merciful and faithful Sovereign Sacrificer in things pertaining to God, to make atonement for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' (Heb. 2. 17, 18. Comp. Matt. 26. 36-46.) For the Christ is the Sovereign Sacrificer of the Israel of God, the antitype of Aaron: 'Who is not entered into the holy places made with hands, which is the figure of the true; but into heaven itself now to appear in the presence of God for us.' (Heb. 9. 24.)

The Son of God was anointed as a Sacrificer at his baptism, and he offered himself as a victim of propitiation for the sins of the elect on the altar of Golgotha, and being awakened from the dead he was made the Lord and the Christ and the Sovereign Sacrificer of his people; which office he exercises by means of his continual presence in the heavenly sanctuary as the intercessor of those whom he hath ransomed by his blood. In his sacrificial office in the heavenly sanctuary Jesus was typified by Melchisedek, who offered but one sacrifice to God, and who had no predecessor nor successor, and who, as a type,

is without end of days; being seen in the Son of God, who has been made a Sacrificer according to his order; for Jesus was not of the tribe of Levi, and he offered but one sacrifice to God, and he remains a Sovereign Sacrificer till the end of the age. (Heb. 7. 1-3.) And by the sufferings which he endured in the days of his flesh he was fitted for his office in the tabernacle. (Heb. 2. 16-18. Isa. 59. 16, 17.) And as the people of Israel were seen by God in their typical mediator, who bore the names of the twelve tribes on his shoulders for a memorial before God once a-year; so, in like manner, God sees us continually in our Sovereign Sacrificer in the heavenly tabernacle. 'Wherefore,' saith the Spirit, 'he is able to save them entirely who come unto God by means of him, seeing he ever liveth to make intercession for them.' (Heb. 7. 25.) The atoning sacrifice has been offered, and our Sovereign Sacrificer has entered into the heavenly tabernacle; wherefore God is faithful and just in forgiving us our sins on confession; for the blood of Jesus not only saves but sanctifies all who believe in him; for 'If any one sin we have a Defender with the Father, Jesus the Christ, the Just Man.' (1 John, 2. 1.) And it is not by continually praying for us that our Defender intercedes on our behalf: but it is by means of his constant presence in the heavenly tabernacle, that we are reconciled with our heavenly Father on confession, and can enter his sanctuary to worship him in the holy Spirit, being cleansed from the defilement of sin. 'For the Christ having come a Sovereign Sacrificer of good things to come through a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he is entered once for all into the holy places, having obtained everlasting redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much

more shall the blood of the Christ, who through the everlasting Spirit offered himself without spot to God, cleanse your conscience from dead works that we may worship the living God.' (Heb. 9. 11-14.)

As the Aaronic sacrificers could not enter the temple to offer sacrifices to Jehovah, until they were purified from legal defilement by ablution in water; so neither can we who are his spiritual sacrificers, enter into his sanctuary until our conscience has been cleansed from dead works; that is to say, until we have been purified from the guilt and pollution of sin by means of confession to God. 'For without holiness, no one shall see the Lord.' (Heb. 12. 14.) 'Ye shall be holy,' saith God, 'for I am holy.' To be cleansed from the defilement of the works of the flesh therefore we have only to confess them sincerely to God: our pardon is a question of faith; for if we believe in his word, we are sure of obtaining the blessing which he promised; and that not once a-year like the children of Israel, but at all times; for the mercy which Jehovah vouchsafed to his people under the law by means of the typical sovereign sacrificer, he grants to us by means of Jesus, who is the Sovereign Sacrificer of good things to come. Hence it is written: 'Having therefore, brethren, assurance to enter into the sanctuary [the holies] by the blood of Jesus, by a new and a living way which he hath inaugurated for us through the veil, which is his flesh, and having a great Sacrificer over the house of God; let us draw near with a pure heart, in full assurance of faith, having by aspersion, our hearts purified from an evil conscience, and the body washed with pure water.' (Heb. 10. 19-23. Comp. Matt. 27. 51; 1 Cor. 5. 7, 8.) For the law made nothing perfect, but the introduction of a new covenant effected that which the law could not do. (Heb. 7. 19. Comp. 10. 1.) For 'By one offering he (Jesus) hath perfected for ever them that are sanctified.' (Heb. 10. 14.) That is to say,

them that are cleansed from their sins by his blood. (Heb. 10. 17.)

But as every good gift is perverted by the carnally minded, the apostle warns us against abusing the grace of God, saying: 'My little children, these things write we unto you that ye sin not, and if any one sin we have a Defender with the Father, Jesus the Christ the Just Man.' (1 John, 2. 1.) 'Shall we continue in sin,' saith Paul, 'that grace may abound? That must not be. How shall we who died to sin live any longer therein?' (Rom. 6. 1, 2.) How can we continue to repeat the same sin day after day, to atone for which our Lord died on the cross? For each time that we are pardoned the efficacy of his sacrifice is called into operation, and we are washed again in his blood. When we think of Jesus on the cross, instead of continuing in sin that grace may abound, we should feel humiliated by contrasting the inexhaustible love of God towards us, with our perverse opposition to his holy law. It is thus that the confession of sin sanctifies the faithful brethren, and that they enjoy the peace of God that passeth all understanding in his sanctuary on the Lord's day.

There are many, however, who know that they are justified by faith, but who yet walk in the dark, being deprived of the consolation of holy communication with the Father and the Son, and their brethren, through ignorance of the doctrine of confession; for 'This is the message,' saith John, 'which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have communication with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have communication one with another, and the blood of Jesus his Son cleanseth us from all unrighteousness.' (1 John, 1. 5-7. Comp. 1 Tim. 4. 16.) If we obey the commandments of God we shall walk in the light, and shall have communication with the Father and

the Son, and with our brethren in the sanctuary; for God is faithful and just to forgive us our sins on confession, for the blood of Jesus cleanseth from all unrighteousness. And as our Sovereign Sacrificer is also our Lord, we may confess our sins to him, and we shall obtain pardon for them, just as if the confession were made to Jehovah; for Jesus has all power in heaven and on earth. A conscience defiled by unpardoned sin, deprives the believer of communication with the Father, and with the Son, and how wretched would be the state of the sinner did he not know the merciful promise announced by the apostle; for although the sacrifice has been offered, and the Sovereign Sacrificer has entered the heavenly tabernacle, his blood is not available till the sin is confessed. Like the prodigal son, the child of God who has offended his heavenly Father, must confess that he is no more worthy to be called his son; but when he does this, he is restored to grace by virtue of the intercession of Jesus; and even as God saw no iniquity in Jacob, neither does he see any in him, not because it is not in him, but because he is gracious, and that his love hides it from his view. It is not enough therefore to believe in the Son of God as our Saviour and our Lord, we must know him also as our Sovereign Sacrificer in the heavenly tabernacle who is at the right hand of God, and who ever lives to intercede for us. (Rom. 8. 34.) It is thus that our joy is made full as the apostle testifies, saying: 'That which we have seen and heard declare we unto you, that ye also may have communication with us: and truly our communication is with the Father and with his Son Jesus the Christ. And these things write we unto you that your joy may be full.' (1 John, 1. 3, 4.) And our joy is indeed full when we know the Christ not only on the cross, but in the heavenly tabernacle, as a merciful Sovereign Sacrificer. 'Let us therefore come with assurance to the throne of grace,' saith the Spirit, 'that we may obtain mercy and grace to help in time of need.' (Heb. 6. 16.)

And when we know the law of God, we feel the greater need of coming to the throne of grace. For it is written that 'Whosoever shall have kept the whole law, and yet shall have offended in one point, he is guilty of all' (Jam. 2. 10. Comp. Jam. 3. 2); for every sin is an act of rebellion against God, and he who is unjust in little is unjust also in much. But when we confess our sins to God we see a merciful Father, and when we confess them to his Son, we see our Lord and our brother, who sympathizes with us, having been tempted in all things as we are, yet without sin. The confession of our transgressions against God's holy law is therefore of paramount necessity to our sanctification, and to our peace. But there must be a heart-felt sorrow for sin, and a desire to walk in the Holy Spirit, and to renounce the works of the flesh; otherwise our confession is itself a sin, for it is much easier to confess our sins to God than to grieve for them, and to renounce them.

According to the terms of the Mosaic covenant God promised to pardon the sins of his people on confession (Lev. 26. 40-46); and we find by the example of the prophets, that the confession of sins was accompanied by a prayer for pardon (2 Sam. 24. 10. 1 Kings, 8. 46-50. 2 Chron. 7. 14. Dan. 9.); not that there was any doubt but that God would remain faithful to his promise, but their prayer was a proof of the sincerity of their repentance, and of their longing to be restored to the grace of God; wherefore we conclude that we also should implore forgiveness, when we confess our transgressions to our heavenly Father, as did the righteous publican (Luke, 18. 13). For in confessing our sins we do not tell God anything but what he already knows: what touches him is our prayer for pardon. The confession of sin must be made in secret, and until the believer is purified from its defilement he cannot enter the assembly of the saints. (Lev. 8. 6. Heb. 10. 22.) But let us remember that God will not forgive us our sins unless we forgive our

brethren who have trespassed against us; and until we on our part have confessed our offences against our brethren. We must obtain pardon from him whom we have offended, whether it be God or our brother, for we cannot be reconciled with God unless we are first reconciled with our brethren: 'For if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.' (Matt. 6. 15.) It is not a question of everlasting righteousness that is here spoken of, but of the righteousness of the law of Moses, which they disobeyed by hating their brethren. (Lev. 19. 18.)

And as God requires obedience from his people, rather than sacrifices without obedience, it is also written: 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' (Matt. 5. 23, 24. Comp. vv. 25, 26. Luke, 12. 46, 47.) It is very humiliating to confess our offences against our brethren, and only a child of God can do so sincerely; but it is a sacrifice well pleasing to God. And the apostle James therefore exhorted the brethren to confess their faults one to another. (Jam. 5. 16.) And Paul saith: 'Be ye kind one to another, tender-hearted, pardoning one another, as God hath also pardoned you by the Christ.' (Eph. 4. 32. Comp. 1, 7. Acts, 13. 39.) The reason why the pardon of our sins is made contingent on our forgiving our brethren their trespasses against us, is obvious; for if we are not in communication with the brethren by the Holy Spirit, we cannot be in communication with God. The love of the Christ to us is unbounded, and so should also be our love to our brethren, as he has taught us; for when Peter came to him, and said: 'Lord, how oft shall my brother offend against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven.' (Matt. 18.

21, 22. Comp. Mark, 11. 25.) 'Forbearing one another, and forgiving one another, if any one have cause of complaint against any; even as the Christ forgave you, so also do ye.' (Col. 3. 13. Comp. Matt. 9. 6; 26. 28.)

Finally then being reconciled to our brethren, by confessing our trespasses against them; and being restored to grace by confessing our sins to God, we can enter into his sanctuary as his sacrificers on the Lord's day to worship him: 'Having by aspersion purified our hearts from an evil conscience, and the body washed with pure water.' (Heb. 10. 22. Comp. 2 Cor. 7. 1. Lev. 8. 6; 22. 6. Mal. 3. 3.) What a blessing then it is, to know that we have a Sovereign Sacrificer, who is our brother, the Glorified Man Jesus, who can sympathise with us in our infirmity, and who is therefore a merciful and faithful Sovereign Sacrificer. 'For we have not a Sovereign Sacrificer who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Let us therefore come with assurance unto the throne of grace, that we may obtain mercy and find grace to help in time of need.' (Heb. 2. 18; comp. 4. 15, 16.)

III. Prayer.

In praying to God it is above all things necessary to see him before whom we pour out our heart, and how shall we see him, except in the face of his glorified Son Jesus the Christ? When we pray to the Father, therefore, we see him in his beloved Son, and when we pray to the Son we see the Father in him, who is the manifestation of the invisible God; for he is Emmanuel, God with us; so that virtually our prayers are always made to God. While under the law of Moses Jesus taught his disciples to pray to Jehovah as the Father of Israel (Matt. 6. 13. Ex. 4. 22. Num. 6. 27. Jer. 3. 19. Mal. 1. 6); but when they were converted from it he commanded them to pray to God as his children, saying, 'In

that day ye shall question me about nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name (*i.e.*, in me) he will give it you. Ask, and ye shall receive, that your joy may be full. Hitherto ye have asked nothing in my name: at that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and believed that I came out from God.' (John, 16. 23, 24, 26, 27.) Being in the Christ they were faithful children of God, and they would pray to him as their Father; and he told them that he would no longer pray for them as their mediator, saying: 'Whatsoever ye shall ask in my name (in me) that will I do, that the Father may be glorified in the Son.' (John, 14. 13.) Whatsoever we ask, therefore, of the Lord Jesus as his faithful disciples that will he do; for he has all power in heaven and on earth; as the apostle John has testified, saying, 'These things have I written unto you, that ye may know that ye have everlasting life who believe in the name of the Son of God (*i. e.* in the Son of God.) And this is the confidence we have in him, that if we ask anything according to his will he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we have desired of him.' (1 John, 5. 13-15.) Accordingly the disciples of the Lord Jesus may, when sanctified by confession, pray to the Father, or to himself, provided their petitions are conformable to the will of God. There is something very touching in praying to God as our Father; and it is surely not less so to pray to the Son, who is our brother, and by whose mediation we have obtained access to the Father, and who sympathises with our infirmities, having been tempted in all things as we are, yet without sin.

In the Acts of the Apostles we find many prayers of the saints recorded for our edification: the first of which was made to the Lord Jesus by his disciples for guidance in the choice

of a successor to Judas; for 'They prayed, and said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.' (Acts, 1. 24.) But in praying for the liberation of Peter and John from prison the apostles lifted up their voice to God, and prayed that he would grant unto them, that with all boldness they might speak his word. (Acts, 4. 24, 29.) And before Stephen died by the hands of wicked men for his testimony to Jesus he prayed, saying: 'Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep.' (Acts, 7. 59, 60.) It was natural that Stephen should on this occasion pray to Jesus who had died for him, and for whom he suffered as his witness for the truth; but you will take notice that he does not pray to the Lord to intercede with the Father in order to obtain pardon for his enemies, but he prayed to the Son of Man whom he saw in a vision at the right hand of God in the heavenly tabernacle. (Ezek. 1. 26-28. Dan. 7. 13, 14.) Neither do we pray to the Father to grant our petitions on account of the mediatorial sacrifice of the Christ for our sins; for by the blood of the covenant of grace we are made his sons and his sacrificers, and as such we can pray to God as our Father without the intervention of a mediator. The obedient child of God needs not a mediator in order to obtain a blessing from a loving Father, but he needs one in whom he can see his Father. On certain occasions, therefore, the saints are moved by the Spirit to praise and to thank the Father, and to ask him for those things of which they stand in need as his children; while at other times they feel themselves, like Stephen, to be drawn more closely to the Lord Jesus. In praying to the Father, we see him as the author of every blessing we enjoy, and ourselves as his adopted sons; and in praying to Jesus we see him as our Saviour and our Lord, and ourselves as his brethren and his fellow-witnesses for the truth.

Accordingly it is written that the saints prayed to God (Acts, 4. 23-30; 12. 5. Rom. 10. 1. 1 Cor. 1. 4. Eph. 3. 14. Phil. 1. 3; 4. 6. 1 Thess. 2. 13. Jam. 1. 5-7), and that they prayed also to the Lord Jesus (Acts, 1. 23; 7. 59; 8. 22. 2 Thess. 2. 16; 3. 5; 5. 14, 15) and that they thanked God (1 Cor. 1. 14; 4. 9. 2 Cor. 9. 11, 12, 15), and that they thanked Jesus (1 Tim. 1. 12): and Paul trusted in the Lord Jesus. (Phil. 2. 19-24.) We must give thanks to God for all things (Eph. 5. 20. Heb. 13. 15), and pray to him without ceasing. 'In everything give thanks, for this is the will of God in the Christ Jesus concerning you.' (1 Thess. 5. 18.) But whether we pray to the Father or to the Son, we must be in communication with them in the Spirit. 'For we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.' (John, 9. 31. Comp. Ps. 22. 23, 24; 34. 15. Heb. 5. 7.) All prayers to God must be made in the Spirit; that is, in the spirit of obedient children, as Jude testifies, saying, 'But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit.' (Jude, 20. John, 4. 24. Rom. 8. 26. Eph. 6. 18.) The rebellious sons of God cannot pray to the Father, neither can they offer sacrifices of thanks and praise, for his face is hid from them. (Isa. 59. 2.) Personal sanctification is therefore a necessary condition in prayer; for we cannot pray with confidence to our God and Father except we walk in the light; for the prayers of the disobedient are an abomination in his sight. (Job, 27. 8, 9. Isa. 1. 10-15.) 'If I guard iniquity in my heart,' saith the Spirit, 'Jehovah will not hear me.' (Ps. 66. 18.)

'If ye abide in me,' saith Jesus, 'and my word abide in you, ye shall ask what ye will and it shall be done unto you.' (John, 15. 7. Comp. Matt. 18. 19, 20.) These are the only conditions which limit prayer, as it is written: 'And this is the confidence that we have in him (the Son of God), that if

we ask anything according to his will, he heareth us.' (1 John, 5. 14.) That we should only ask for things according to the will of God, and that he will not grant our prayers unless we do so is obvious; for what father who loves his children would grant all their prayers? We know, moreover, that God is immutable, and that everything he does he foreknew and determined to do before the foundation of the world; for 'God is not a man that he should change.' In order, then, to pray for those things which are according to his will, it is necessary to understand his will towards us in the Christ Jesus, as it is revealed in his word; for all supplications which are made contrary thereto are carnal and superstitious, and will not be granted. Neither can we pray to God for things if it be according to his will to grant them: we must know that our prayers are made according to his will, otherwise we have no assurance that he hears us. But if we abide in the Christ, and his word abide in us, our prayers will certainly be heard, even though we may not be able to express them in words; for the Spirit which we have received as sons of God helpeth our infirmity. 'For we know not what we should pray for as we ought,' saith the apostle Paul, 'but the Spirit itself maketh intercession with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because it maketh intercession for the saints according to the will of God.' (Rom. 8. 26, 27.) The Spirit of Jesus which we have received as adopted sons of God helps our infirmity in prayer, for it brings us near to the Father and the Son, and God knows what is in our mind before we ask him. (Matt. 6. 8. Eph. 6. 18. 1 John, 5. 14.) The most fervent prayers, therefore, may be made without words by a heart which is hungering and thirsting after righteousness, and we have the assurance that they will be answered though they are inarticulate; so that the whole life of a believer may be a prayer to God. And hence perseverance in prayer is enjoined by

our Lord as a means of sanctification: 'Watch and pray,' saith he, 'lest ye enter into temptation: the Spirit indeed is willing, but the flesh is weak.' (Matt. 26. 41.) And we know that Jesus, when in the flesh, passed a whole night in prayer to God. (Luke, 6. 12.) Paul, therefore, exhorts us to 'take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints, and for me.' (Eph. 6. 18, 19. Comp. Rom. 15. 30, 31. 2 Cor. 1. 11. Phil. 1. 19. Col. 4. 2. 1 Thess. 5. 25; 2 Thess. 1. 11. Heb. 13. 18.) Importunity in prayer is commanded because it sanctifies the believer by showing him his dependence on God for support; and because it is in answer to the prayers of the faithful that God graciously confers his blessings on them, for he heareth not sinners. 'Ask, and it shall be given unto you,' saith Jesus, 'seek, and ye shall find; knock, and it shall be opened unto you.' (Luke, 11. 9.) 'Rejoicing in hope, patient in tribulation; continuing constant in prayer.' (Rom. 12. 12.) 'Rejoice evermore; pray without ceasing.' (1 Thess. 5. 16, 17.)

We are commanded to pray for all the saints, and for kings, and for all that are in authority, for they exercise their magisterial functions by the grace of God; that they may govern the world with justice; so that the brethren may lead a quiet and peaceable life, in all godliness and honesty. (1 Tim. 2. 1, 2.) And we should pray for all men that they may be converted to God; that they may honour him who is their Creator and Preserver, and the bountiful Giver of all good. (Acts, 17. 22-31.) It is written, also, that the apostles gave themselves to prayer and the service of the word (Acts, 6. 4. Rom. 1. 9. Phil. 1. 4. Col. 1. 3. 1 Thess. 1. 2; 3. 10. 2 Tim. 1. 3. Phil. 4); and that God revealed himself to the prophets when they were sanctified and in communication with him in prayer. (Dan. 9. 3.

27. Luke, 3. 21; 9. 28, 29; 22. 43. Acts, 1. 14; 2. 1-8; 10. 2, 3, 9; 13. 2; 16. 25, 26.) And according to the example of the Lord and the apostles, the saints always pray, and thank God kneeling (Luke, 22. 41. Acts, 7. 60; 9. 40; 20. 36; 21. 5. Eph. 3. 14); as did also the ancient prophets (1 Kings, 8. 54; 19. 18. Ps. 95. 6. Dan. 6. 10); and if we have faith in God's word and in his power, whatsoever we ask we shall receive, provided it be according to his will. The Israelites, therefore, prayed to God to fulfil his covenant (Isa. 62. 6, 7. Matt. 6. 10); and Abraham, being a child of God, prayed to Jehovah, as did also the rest of the patriarchs and prophets. Isaiah writes of the saints in this dispensation, saying, 'And it shall come to pass that before they call, God will answer, and while they are yet speaking he will hear.' (Isa. 65. 24.) Seeing, then, that we may pray to the Father and to the Son for ourselves and for our brethren in the Lord, and knowing the promise of God's mercy, should we not avail ourselves of the blessed privilege more frequently than we do to plead before the throne of grace? The apostle Paul frequently prayed for the assemblies; and he manifested his faith in the efficacy of the prayers of the assemblies for himself; beseeching the brethren, through the love of the Lord Jesus and the love of the Spirit, or the love they bore him in the Spirit as their brother, to strive together in prayer to God for him. (Rom. 15. 30. Comp. 2 Cor. 1. 11. Eph. 6. 19. Col. 4. 3.)

But faith in the power of prayer is not felt till the disciple realises his adoption as a son of God, and can pray to the Father to make his face to shine on him, that he may know his statutes (Ps. 119. 135); when he will say, like the Psalmist: 'As for me, I shall call upon God, and Jehovah shall save me.' (Ps. 55. 16.) Accordingly, the apostle Paul entreated his brethren to pray to God that he might be delivered from his enemies and be permitted to fulfil his ministry, which he knew was according to his will (Acts, 23.

11. 2 Tim. 4. 18); and he did so that the Lord might be glorified for his grace by the thanksgiving of many for his deliverance. (Acts, 28. 15.) A prayer, however, may be made in the Spirit and according to the will of God, and yet it may not be answered. We ought to pray for the sanctification of a brother, for we know it is the will of God that he should be sanctified, as it is written: 'Confess your faults one to another, and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Let him know that he who converteth a sinner from the error of his way shall save his soul from death, and shall cover a multitude of sins.' (Jam. 5. 16-20. Comp. Jam. 1. 15. 1 John, 5. 16.) And yet his prayer may be ineffectual because his brother may still prefer to walk in darkness, rather than in the light; but if I pray sincerely for my own sanctification I am certain that God will grant my petition, for we are commanded to pray in the Spirit to God for every spiritual blessing for ourselves and our brethren; for such is the will of God. (1 Pet. 1. 16. 1 Thess. 4. 1-3.) But there is a sin unto death, for which we are not to pray. (1 John, 2. 18-23; 4. 1-6.)

The apostles received power from the Lord to perform miracles (Matt. 21. 19-22), and when Paul prayed in the Spirit as a prophet for the recovery of the father of Publius, the Lord vouchsafed to hear his prayer (Acts, 28. 8); but when he prayed three times to be delivered from the thorn in the flesh, the messenger of Satan to buffet him, by which he was humiliated and tormented, the Lord was deaf to his prayer. (2 Cor. 12. 7.) Paul had received power to heal the sick and to raise the dead; but he could not exercise it unless prompted to do so by the Spirit, for he left Trophimus, his fellow-labourer in the ministry, sick at Miletum. (2 Tim. 4. 20.) The object of the miraculous cure of the father of Publius was to facilitate the journey of the

apostle to Rome, whither he was bound by command of the Lord. The miracles of the apostles and prophets were performed to authenticate their testimony to the resurrection of the Lord, who previously prayed for his grace. (Acts, 8, 15-17; 9. 40. Heb. 2. 4.) We conclude, therefore, that God never at any time manifested his power by his prophets except to authenticate their testimony as his witnesses for the truth; and had Peter, or any other of the apostles, been inspired by the Lord to pray that a mountain should be removed and cast into the sea, he would have removed it (Matt. 21. 19-22); for he performed a still greater work by his prophet when he raised Dorcas from the dead. (Acts, 9. 36-41.) In reality, however, the least miracle is as great a manifestation of the power of God as the greatest.

In the history of God's ancient people we find several instances in which it is stated that Jehovah changed his purpose through the intercessory prayers of the prophets; but his change of purpose in the government of Israel was made in conformity to the covenant of Moses. But the blessings which God promises to the faithful in this dispensation, are not temporal but spiritual; for 'He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.' (Matt. 5. 45. Comp. Eccl. 9. 1-3.) But 'If any of you lack wisdom,' saith James, 'let him ask of God, that giveth to all liberally, and upbraideth not, and it shall be given him. Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.' (Jam. 1. 5, 17.) There are no bounds to God's mercy to the saints; but there are limits to their prayers, for they must be made according to his will. The saints cannot pray to God, therefore, like Agur, saying, 'Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.' (Prov.

30. 8, 9.) To pray for any temporal good, therefore, either for themselves or for their brethren is sinful; for they must remember that the ethical maxims of Solomon were intended for the instruction of the carnal kingdom of Israel, and are, therefore, not adapted in all cases to the sons of God; for by such prayers they show that they are dissatisfied with their lot, and do not realise their riches in the Christ, who, in his discourse to his disciples, who were waiting for his kingdom, said unto them: 'Seek ye first the kingdom of God and his justice, and all these things shall be added unto you.' (Matt. 6. 33.) They who are in the Assembly of the Christ, if poor need not pray for their daily bread, for it is ensured to them by the love of their brethren; and if rich, they pray for grace to fulfil the commandment (John, 13. 35); but all should pray for spiritual food, by which the soul is edified and sanctified. The fact that the Lord taught his disciples to pray for their daily bread does not militate against this view, because they were poor men, who were excommunicated as heretics, and who had abandoned all to follow him; and who lived by faith in God, who preserved them by his providence till their mission was accomplished according to his will. And this is the promise the Lord made to his followers in the kingdom for whose coming they prayed: 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and for the sake of the good news, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come everlasting life.' (Matt. 10. 29, 30.) As to worldly goods, the sons of God would not desire to have them; and their carnal relatives would be replaced by their brethren in the Lord; and accordingly Paul wrote to the saints at Philippi, saying, 'Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let

your requests be made known unto God.' (Phil. 4. 5, 6.) Paul had learned in whatsoever state he was to be content, and working with his own hands for his support, he exhorted his poor brethren to do so likewise rather than be a burthen to the Assembly. And to Timothy he says, 'Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.' (1 Tim. 6. 6-8.) As the poor members of the Assembly are supplied with food and raiment by their brethren in case of need, they do not pray for temporal goods; but they thank God for all things, even for their poverty, for he is glorified thereby.

The same doctrine is inculcated also in the Epistle to the Hebrews: 'Let your conversation be without covetousness,' saith the Lord, 'and be content with such things as ye have' (Heb. 13. 5); for the poor saints in the Assembly are insured against want by the love of their brethren. And James reproaches the rich who were unmerciful to the poor, saying: 'Whence come wars and fightings among you? Come they not hence, even of your desires that war in your members? Ye desire, and ye have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your desires.' (Jam. 4. 1-3.) They asked unrighteously, that is, according to the flesh, and had not peace, for instead of praying for wisdom or the knowledge of the will of God (Prov. 2. 1-9. Jam. 1. 5-7), they prayed for riches to spend in luxurious living, and which they did not obtain. But under any circumstances the saints would commit sin by praying for worldly riches, which are not necessary in order to glorify God, for the widow's mite was a more acceptable sacrifice in the sight of God than the oblation of the rich, who cast into the treasury of the

temple of their abundance. (Mark, 3. 12. 42-44.) In whatsoever state the brethren of the Christ are in this world, they learn to be content therewith; for though poor, they are rich in him, 'As having nothing,' saith Paul, 'yet possessing all things.' (2 Cor. 6. 10.) 'For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are the Christ's, and the Christ is God's.' (1 Cor. 3. 20-23. Comp. Acts, 20. 28. Matt. 3. 17.)

As the Lord distributes temporal goods to all men alike in this dispensation, whether they be just or unjust, there is no reason to assume that he will give them more abundantly to his brethren than to other men; nor to conclude that he will exempt them from bodily ills which are a judgment on fallen man for sin, in answer to their prayers (Luke, 13. 16); and hence to pray for health and long life is only another form of covetousness, which is just as sinful as to pray for riches and worldly honours. His grace is sufficient for us. (2 Cor. 12. 7-9, 14.) Nevertheless, many of our brethren persist in making profane supplications to God for temporal things unmindful of his word; for these are not the good things that he has promised to his children in this dispensation, when he said, 'Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.' (Matt. 7. 7.) We cannot, therefore, pray for the recovery of a sick brother, because the Lord does not now perform miracles of healing as he did during the days of the apostles, when he said: 'Is any sick among you? let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (Jas. 5. 14, 15.) In this case the Lord vouchsafed to manifest his power by

restoring the sick brother to health, and his cure being miraculous the Lord raised him up instantaneously, so that there could be no doubt that it was his work; and if the disease had been brought on by his own fault his sins were pardoned, for the body belongs to the Lord, and his disciple is not justified in sacrificing his health or his life except it be in his service and for his glory. The miracle was an evidence of the faith of the elders and of the sick brother, and we do not apprehend that such cures were frequent. (Matt. 17. 21.) The anointing with oil had no curative effect, but like the clay spread on the eyes of the blind man, it showed that the cure was not effected by material agency. (John, 9. 6.) On the strength of this passage, however, the apostates from the faith pray for the recovery of the sick, and should the patient get well, they attribute it to their intercession; but in the event of his death they say it was the will of God to take him to himself; but we know that God does not interpose any longer on behalf of his people by arresting the action of the laws of nature as he did during the Mosaic dispensation, and in the early days of his Assembly, when he gave testimony unto the word of his grace by granting signs and miracles to be done by the hands of his servants. (Acts, 14. 3.) Referring to the cure of the sick by the prayers of the elders, the apostle shows that it was effected miraculously, by citing God's judgment on Israel, which ceased through the intercession of the prophet Elijah, saying: 'The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth its fruit.' It was not the prayer of the righteous man, however, that availed in this case, but the will of God, who inspired the righteous man to pray for

that which he purposed to do, in order to show that it was his doing; for Elijah was only an instrument in his hand whereby he manifested his power. That those who have no hope after this life should desire to prolong their existence is quite natural; and even we who know we have everlasting life, as sons of God, are bound to preserve the life of the body, because it is a gift of God, whom we are to glorify in it (1 Cor. 5. 1, 2; 6. 20); for whether we live, or we die, we belong to the Christ (Rom. 14. 7, 8); but we do not pray to God to cure our bodily diseases by performing a miracle on our behalf, but for grace to bear our infirmity with resignation to his will; and neither do we pray to him for length of days, because for us to die is gain. (Phil. 1. 21.) As regards our sick brethren we should pray that their trials may tend to their sanctification, leaving them in the hands of the Lord who knows what is best for them, and what is most conducive to his own glory.

But, instead of praying in the Spirit, men pray according to the flesh; and not only are prayers offered up for the recovery of the sick, but men actually pray to God to alter the weather. Now we know that the state of the atmosphere depends on certain laws established by the Creator, and though we admit that he could modify their action if he chose, we do not believe that he will perform a miracle to suit the convenience of ignorant and carnally-minded men. To suppose that they can persuade God to interfere with the weather by their superstitious prayers is not only absurd, but impious; for such prayers only tend to lower our idea of God's government of the world, and to cover it with ridicule; for surely God knows best what is for the good of his creatures, and to ask him to modify his laws in order to meet our wishes, is an act of presumption, and of rebellion against his providence. God makes the rain to fall, and the sun to rise on the just, and on the unjust, but the latter refuse to bow with submission to his providence,

by which he regulates the phenomena of nature for our good. 'All things are indeed possible with God, but he does not do all things that vain and ignorant men entreat him to do. We do not set limits to God's power, therefore, as the apostates will tell us; but we limit their power over their superstitious brethren.

But some will be inclined to ask, Why pray to God for anything, seeing that he knows all our wants before we ask him? To this we answer, that prayer is the appointed way whereby God confers his blessings on the faithful, as we see by the example of Jesus, who prayed that he might be delivered from temptation (Matt. 26. 36-46), and that God would glorify him according to his promise by raising him from the dead. (John, 17. 5.) Prayer is, therefore, the strongest evidence that the saints can give to God of their faith in his mercy, and in his power, who grants their petitions, not for their sakes only, but for the sake of himself, for he is glorified by the holy walk of his children. The Lord gave his disciples rules for private prayer when no eye sees them but his only, when he taught them to pray to Jehovah as the Father of Israel. (Matt. 6. 5-13.) We are in the kingdom of God for which they prayed, and we are his children, and we can pray in the Spirit of sons and make known our spiritual wants to our heavenly Father without any specified form of words. In private prayer we behold the Lord Jesus on the throne of grace in heaven; but in the assembly we see him spiritually in the midst of it, and we must keep our eyes fixed on him, and not open our lips till we have a blessing to ask or a thanksgiving to offer to him, avoiding vain repetitions. And as we are speaking to God and not to men, our language should be simple and unadorned in addressing our heavenly Father, on whom we cast all our care, knowing that he careth for us; according to the exhortation of the apostle to the saints at Philippi, saying: 'Be

careful for nothing; but in every thing by prayer and supplication let your requests be made known unto God with thanksgiving: and the peace of God which passeth all understanding, shall keep your hearts and minds in the Christ Jesus.' (Phil. 4. 6, 7.)

IV. The Lord's Supper.

1. The institution of this holy rite and the symbolical meaning of the bread and the cup.

2. It is celebrated by the faithful brethren on the first day of the week according to the commandment of the Lord Jesus.

3. The Passover was a type of the Lord's Supper, and the Lord's Supper is a type of the heavenly passover.

I. The institution of the Lord's Supper is recorded, in the following words of Jesus, which he spoke to his disciples on the evening before he was betrayed:

'And as they were eating, Jesus took bread, and blessed [God], and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the pardon of sins.' (Matt. 26. 26-28. Comp. Mark, 14. 22-24.)

And the apostle Paul also testifies to its institution, saying, 'I have received of the Lord that which I also delivered to you, that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it and said, This is my body which is * for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new covenant by my blood; this do ye, as oft as ye shall drink of it, in remembrance of me. For as

* The word 'klōmenon,' *i. e.*, 'broken,' is added in the corrupt Greek text from which our version is made, which is manifestly false.

often as ye eat this bread and drink the cup ye do show forth the Lord's death till he come.' (1 Cor. 11. 23-26. Comp. Luke, 22. 19, 20.)

The Lord instituted this holy rite on the evening before he died, and in so doing he spoke to his disciples as if his sacrifice had been already offered; and consequently they neither understood the meaning of his words nor the signification of the act they performed, in eating the bread, and in drinking the cup, till after he rose from the dead. The institution of the rite was therefore typical of the rite itself, which, being commemorative of the Lord's death, could not of course be celebrated by his disciples till after his resurrection from the dead. That it was a type, and not the rite itself, is evident also from the fact that the Lord gave the bread and wine to Judas, though an unbeliever, because he chose him as the representative of the rebellious nation which shall be saved by his blood at the end of the age, when they shall be called to his kingdom.

The typical character of the institution of the holy rite being understood, the next point is to ascertain the meaning of the symbols, to understand which we must remember that Jesus gave the body of his flesh for us on the cross, by virtue of which he has saved us and has given us his glorified life, and his glorified body; for flesh and blood cannot inherit the kingdom of God. Jesus is the bread of life that came down from heaven, for he gives everlasting life to all who believe in him (John, 6. 48-50); and hence the bread is a symbol of his immortal body in which he ascended into heaven. When, therefore, Jesus said to his disciples, This bread is my body, and gave it to them, he gave it as a symbol of his glorified body; and accordingly in eating the bread the brethren testify that they are partakers of the glorified body of the Lord Jesus, in which body they are seen by God at the Lord's table.

And as Jesus purifies his brethren from all sin by virtue

of his atoning sacrifice he gives them the cup, which is a symbol of his blood and of his life, as the Mediator of the new covenant, in sign thereof; in drinking which they testify that they have been saved from death, and sanctified from the defilement of sin by faith in him. According to Paul, Jesus said, 'This cup is the new covenant by my blood;' for it is a symbol of the righteousness which Jesus gives to the saints, under the covenant of grace by his blood, which cleanseth from all sin. (Acts, 13. 38, 39. Eph. 1. 7. 1 John, 1. 7.)

On the Lord's day, therefore, the faithful brethren, having been purified from the defilement of sin by confession, come together in assembly, in order to celebrate the holy rite which is to be a memorial of his death till he come. And before breaking bread, they praise and thank the Lord for the gift of his glorified body; and before drinking the cup they, in like manner, thank him for the gift of everlasting righteousness, and for the purification of their souls from the defilement of sin by his precious blood; as Jesus himself thanked the Father who appointed him to be the mediator of the covenant of grace, whereby he hath saved us from death and hath given us everlasting life; and again, because God had graciously accepted his sacrifice for the pardon of our sins. And as it is to break bread that the saints assemble on the first day of the week, the celebration of the Lord's Supper is the first act in the order of Christian Worship; all the rest being subordinated to the feast of thanksgiving by which they testify their communication with the Lord Jesus, and with one another, in one body in the Holy Spirit. In the institution of this holy ordinance the Lord gave the symbols of his body, and of his blood to his disciples; but in celebrating it, no one must presume to take the Lord's place; for he is himself present in the midst of the assembly, and it is he who gives the bread and the wine to his brethren, which they pass from one to the other; for at the Lord's table, all his

brethren are his guests, being all equally partakers of his grace, and the objects of his everlasting love. And we may here remark that it is only the part of the bread which is eaten by the brethren that symbolizes the Lord's body; and that it is only the part of the wine which is drunk by them that symbolizes his blood.

In the first epistle to the saints at Corinth the symbolical meaning of this holy rite is explained to us by the apostle Paul who says: 'The cup of blessing which we bless, is it not the communication of the blood of the Christ? The bread which we break is it not the communication of the body of the Christ? For we though many are one bread, one body, for we are all partakers of that one bread.' (1 Cor. 10. 16, 17.) The cup which Jesus gives us, and for which we bless him, and which we drink, is it not a sign that our sins are pardoned by faith in him? The bread which he gives us, and which we eat, does it not figure his glorified body which he gives to us, by virtue of which we all form one body as sons of God in the sanctuary? In the institution of this rite as it is recorded by Luke, the Lord said to his disciples in giving them the bread: 'This is my body which is given for you.' (Luke, 22. 19.) And according to Paul: 'This is my body which is for you' (1 Cor. 11. 24); but in both of these texts the body referred to is the glorified body of Jesus, which is given for us, that is for our glory; and which we receive from him by faith, for we are all brethren of the glorified Man Jesus; for in speaking of his own glorification by God, he said: 'The glory which thou hast given me, I have given them, that they may be one even as we are one. I in them, and them in me, that they may be made perfect in one.' (John, 17. 22, 23.) If we had not the body of Jesus, we should not be the antitype of the sons of Aaron, and one homogeneous body of sacrificers of God, but an assembly of men and women. And hence the brethren assembled at the Lord's table, though many, are

united to gether as the particles of one bread, and form one body, because they have the glorified body of the Lord Jesus, as the Spirit bears witness saying, they whom God justified he also glorified (Rom. 8. 30). And again it is written: 'For ye are all sons of God by faith in the Christ Jesus, for all you who have been baptised in the Christ, have put on the Christ; there is neither male nor female, for ye are all one in the Christ Jesus.' (Gal. 3. 26-29.) For the body which the Lord gives us, and which is figured by the bread is not his body as a son of Adam, which body he gave for our salvation on the cross; but his immortal body in which he ascended into paradise, in which we shall all appear at his second coming, when he shall transform the body of our humiliation that it may become like unto the body of his glory. (Phil. 3. 21. Col. 3. 4. 1 John, 3. 2.) For on that day we shall be like unto the angels of God, being sons of the resurrection. (Luke, 20. 36.) 'For as we have borne the image of the earthly, so shall we bear the image of the heavenly, because flesh and blood cannot inherit the kingdom of God.' (1 Cor. 15. 49, 50.) The bread which we break is therefore a symbol of the glorified body of Jesus, the elder brother, who is the first-born from the dead; in which body we are all seen by God in his sanctuary as his holy sacrificers, and with which we shall be clothed in the heavenly Jerusalem, the city of Jehovah; for at the Lord's table the faithful brethren of Jesus have a foretaste of the glory that awaits them when the king shall say unto them: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' (Matt. 25. 34.)

The faithful brethren who constitute the Assembly of God are his sacrificers, and the Lord's table is the altar at which they offer their sacrifices of praise and thanksgiving; for the Lord's supper is a sacrifice of thanksgiving, it being symbolical of the blessings which the saints have

received through the sacrifice of propitiation offered by Jesus on their behalf on the cross; and as such this holy rite was typified by the sacrifice offered by the children of Israel in sign of thanksgiving to Jehovah for his mercy to them, according to the Mosaic law (Lev. 7. 11-21). In celebrating which rite a portion of the victim was consumed on the brazen altar as an offering to God, and the rest was eaten by the faithful who offered it as an act of divine worship; alluding to which, Paul says: 'Are not they who eat of the sacrifices partakers of the altar?' (1 Cor. 10. 18); and hence the table at which the Israelites ate of the sacrifice of thanksgiving was an altar of Jehovah; and in like manner the Lord's supper is a sacrifice of thanksgiving, and his table is the altar of the sacrificers of God, as the Spirit testifies, saying, 'We have an altar, at which they have no right to eat who worship at the tabernacle.' (Heb. 13. 10.) When, therefore, the brethren come together to eat bread at the Lord's table they remember with thanksgiving and praise that it is a symbol of his glorified body which he has given to them, and in which they shall be manifested at his coming in glory; and in drinking the cup they remember in like manner that it is a symbol of his blood, by which they have obtained everlasting righteousness, and are purified from the defilement of sin as children of God through the intercession of their Sovereign Sacrificer, Jesus the Christ. When, therefore, we realise the blessing which is symbolised by the bread, and apprehend the fulness of God's mercy which is figured by the cup, we rightly discern the body and the blood of the Christ, and we enjoy holy communication with him in his sanctuary, in obedience to his commandment: 'Do this in remembrance of me.'

2. It is celebrated by the faithful brethren on the first day of the week, according to the commandment of the Lord Jesus.

That the Lord Jesus gave a ritual law to his brethren,

few will be disposed to deny, but that it is obligatory and unchangeable is not generally admitted by the elect at the present day; but the ritual law of the Assembly of the Christ, like the moral law, shall never cease to be observed by the faithful. The apostles were commanded to keep the feast of the Lord's supper, which commandment they communicated to the Assembly, and they were led by the Holy Spirit to celebrate it on the day of his resurrection from the dead, for we read, that at Troas 'Upon the first day of the week, when the brethren came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.' (Acts, 20. 7.) As we infer also from the words of the apostle, 'Now concerning the collection of the saints, as I have given an order to the assemblies of Galatia, even so do ye. Upon the first day of the week let every one of you lay by in store, as God hath prospered him.' (1 Cor. 16. 1, 2.) And he reproaches the brethren at Corinth, saying, 'When ye come together therefore in one place, it is not to eat the Lord's supper.' (1 Cor. 11. 20.) It is clear, therefore, that the brethren assembled in one place on the first day of the week, and that their object in coming together was to offer the sacrifice of thanksgiving which the Lord has commanded, by commemorating his death. 'Not forsaking the assembling of ourselves together, as the manner of some is,' saith the Spirit, 'but exhorting one another: and so much the more, as ye see the day approaching' (Heb. 10. 25); that is, the day of the Lord Jesus. (1 Cor. 5. 5.) The practice of breaking bread on the Lord's day being sanctioned by the apostles, it is authorised by the Lord, because they were guided as his prophets by the Holy Spirit in their testimony; and accordingly Paul exhorted the saints, saying, 'Be ye followers of me, even as I am of the Christ. Now I praise you, brethren, that ye remember me and keep the things I taught as I delivered them to you.' (1 Cor. 11. 1, 2.) The Lord's supper, like the Jewish passover, was instituted

to celebrate the salvation of God's people, and it is kept on the first day of the week as the latter feast was kept on the fourteenth day of the first month of the year; and both feasts are unchangeable, for as the passover could not be eaten otherwise than it was written, so neither can the Lord's supper, which was originally celebrated in the evening, because many of the Christians were slaves, and the first day of the week could not then be observed as a day of rest; but the hour when it is celebrated is of no consequence: it is the day which is called the Lord's day.

But there are some who assert that the saints celebrated the Lord's supper every day, and that consequently the Lord's day was not specially appointed for keeping it; because it is written that 'Continuing daily with one accord in the sacred place, and breaking bread from house to house, they did eat their meat with gladness and singleness of heart.' (Acts, 2. 46.) The meaning of which is that the converted Hebrews continued to worship God daily in the court of the temple, and to partake of their food in common at the tables prepared for them for that purpose, in different parts of the city of Jerusalem (Acts, 2. 44, 45; 6. 1, 2); for the term 'breaking bread' is a scriptural expression which primarily signifies to partake of an ordinary meal, because the Jews broke bread, which is a symbol of life, and gave thanks to God as the donor thereof before eating it (Luke, 24. 35); and hence the term was applied to the Christian rite, and it is accordingly used in both these acceptations in the account of the Lord's supper at Troas; wherefore this specious argument for the daily celebration of the Lord's supper falls to the ground as utterly untenable. It is stated indeed that the Assembly 'Continued in the apostles' doctrine, and in communication [in the Holy Spirit], and in breaking of bread, and in prayers' (Acts, 2. 42): which breaking of bread was the celebration of the Lord's supper on the day

of his resurrection. We conclude then that the Lord's supper must be eaten by the Assembly of the Christ on the first day of the week, and upon no other day. Let as many of us, therefore, as love the Lord, observe the commandment by celebrating the holy rite on the appointed day with the unleavened bread of sincerity and truth, that we may abide in his love, as he kept his Father's commandments and abided in his love. (John, 15. 10.)

3. The Passover was a type of the Lord's supper, and the Lord's supper is a type of the heavenly passover.

'This day shall be for you a memorial, and ye shall keep it as a feast to Jehovah throughout your generations; ye shall keep it as a feast, by an ordinance for ever.' (Ex. 12. 14.)

The feast which the Jews celebrated annually to commemorate their deliverance from Egyptian bondage is a type of the Lord's Supper, which is the passover of the Israel of God, which shall be kept as a feast by the faithful brethren till the end of the age. The children of Israel being sanctified according to the law of Moses, partook of the flesh of the lamb, by faith in whose blood they were saved from the hands of their enemies, and obtained possession of their inheritance in the promised land; and the assembly of God keep their passover to commemorate their deliverance from sin and death, by faith in the blood of the Lamb of God by means of which they have been saved from death, and have obtained an inheritance incorruptible and undefiled, that fadeth not away, preserved for them in heaven. (1 Pet. 1. 4.) Both of these rites, therefore, are alike figurative, commemorative, and eucharistic; and both alike record the salvation of God's elect by the blood of the lamb; for it was by the blood of the paschal lamb slain in Egypt, and which was sprinkled on the door-posts of their houses that the children of Israel, were saved from death, as it is recorded in the Scriptures: 'And the blood shall be to you for a

token upon the houses where you are; and when I shall see the blood, I shall pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt.' (Ex. 12. 13.) This was the last judgment of God on Egypt, and it proved to be the means of the deliverance of the children of Israel; and it is by the precious blood of the lamb without blemish, and without spot, which is sprinkled on the elect that God now saves them from the power of the enemy (Ex. 12. 7; 10. 24. 1 Pet. 1. 2); for our Passover, which is the Christ, is sacrificed. (1 Cor. 5. 7.) In the Jewish feast the temporal salvation of God's chosen people was celebrated with thanksgiving; but in the Christian passover the Israel of God commemorate their passage from spiritual death, and slavery to Satan to everlasting life and peace as sons of the Highest. (John, 5. 24.) That the sacrifice of the paschal lamb typified the sacrifice of the Lamb of God is shown also by the fact that Jesus was crucified on the same day and at the same hour in which the paschal lamb was slain; for he suffered on the day of the preparation of the passover (John, 19. 14); and, moreover the scripture was fulfilled that said, 'A bone of him shall not be broken.' (Ex. 12. 46. Comp. John, 19. 32-36.)

It is scarcely necessary to remark that the feast which Jesus celebrated with the apostles on the evening before he was delivered into the hands of his enemies was not the Jewish passover, which was not kept till the following evening; but a special feast of thanksgiving to celebrate the passing away of the legal dispensation and the advent of the reign of grace, which is thus recorded by Luke: 'And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves,

for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.' (Luke, 22. 14-18.) In celebrating this passover, Jesus did not violate the law of Moses, for it was not the legal ordinance which he celebrated on that occasion with his disciples, but a type of the feast of the marriage of the Lamb. (Rev. 21. 2-4.) For our Lord could not have eaten the Jewish passover otherwise than it was written; for he who fulfilled all righteousness, obeyed the law of God, and of man (Ps. 40. 8. Matt. 3. 15; 5. 17, 18; 17. 24-27; 22. 15-22. John, 15. 10); and he has given thereby an example to his brethren, which they are bound to imitate in their walk as his disciples. (John, 21. 22.)

V. The temple of God must be holy.

'This is that which Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified.' (Lev. x. 3. Comp. Mal. 3. 1-3. Eph. 2. 22.)

'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.' (1 Cor. 14. 37.)

When the faithful brethren assemble to commemorate the death of the Lord Jesus, they must not only be holy themselves, but they are bound to preserve his temple from being defiled by the presence of the unsanctified, as he hath taught us by the parable of the marriage-supper of the king's son; for the man without the wedding-garment, whom the king calls 'companion' is an unsanctified brother. And accordingly Paul in obedience to this law reproved the Corinthians for having permitted an unsanctified disciple to break bread, saying: 'Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For the Christ, even our passover, has been sacrificed for us; therefore let us keep the feast, not with the old leaven or

malice and wickedness, but with the unleavened bread of sincerity and truth.' (1 Cor. 5. 7, 8.) As leaven is dough in a state of fermentation and corruption, the passover was eaten with unleavened bread as a sign of the holiness of those who partook of it; so that leaven is figuratively a symbol of the defilement of the sacrifice by the presence of the unsanctified at the altar. And hence the apostle exhorted the Corinthians to expel the disciple who had dishonoured the Lord by his sinful conduct; and who thereby defiled the sacrifice of the whole body of sacrificers.

The unsanctified disciple must be warned therefore against profaning the sanctuary, for it is written, that 'Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh a judgment to himself, not discerning the body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged; but when we are judged, we are chastened by the Lord, that we should not be judged with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. If any one hunger, let him eat at home, that ye come not together unto judgment.' (1 Cor. 11. 27-34.) It appears, from the exhortation of the apostle, that the brethren at Corinth partook of a feast called an *agape*, that is a love-feast, because it was provided by the wealthy for their poorer brethren in the Lord, which was eaten before breaking bread; but it was soon discontinued, for the apostle says, 'When you come together therefore into one place, this is not to eat the Lord's supper. For in eating, every one taketh before others his own supper, and one is hungry and another drunken.' And thus they failed to discern the bread as a symbol of the Lord's body, and to render the testimony for which they came together in assembly, on

the first day of the week, and they were consequently guilty of partaking of the symbols of the body and blood of the Christ in an unworthy manner; for which cause many of them were weak in the faith, and others were asleep. (1 Thess. 5. 6.) Wherefore the apostle admonished the newly converted idolaters to judge themselves before eating the Lord's Supper, lest they should be judged by the Lord, and expelled from his holy Assembly. For they who judge themselves will not be judged. And when chastened by the Lord for their sins, they will escape the punishment which they might incur by committing offences against the laws of their country, for which they would be judged with the world. In the present day the profanity of the Corinthians seems very shocking; nevertheless, the sacrifice may be leavened by other not less heinous transgressions; and hence all who are guilty of the sins enumerated by the apostle (1 Cor. 5. 11) must be judged by the assembly; that the old leaven which defiles the whole lump may be purged out. It is not, however, the unconverted disciple that profanes the sacrifice by his presence; but the believer who walks after the flesh, and openly denies the Lord that bought him; for the former is an intruder, who, though he belongs to the professing assembly, does not belong to the Lord's body, and is not recognised by him at his table (Rom. 6. 20); but he who has been ransomed with his blood is bound to glorify the Lord in his body. For although many are invited to the Lord's table, but few walk in a manner worthy of their holy calling. (Matt. 22. 1-14. Jude, 23.)

The children of Israel were commanded to sanctify themselves from ceremonial defilement by ablution in water before eating the passover, and none durst eat it otherwise than it was written. (2 Chron. 30. 13-20. John, 18. 28.) And neither can the Lord's Supper be eaten by the unsanctified, for the disciple who has not on the wedding-

garment is not in communication with the Christ, who is the head of the Assembly, nor with his brethren; and as the unity of the Spirit is an essential condition in Divine Worship, it is plain that he cannot celebrate this holy rite; for an assembly which would permit a disobedient sacrificer to break bread would cease to be united in one Spirit, and in one body, and would be guilty of violating the Lord's commandment, to purge out the old leaven, and hence it could neither worship God in Spirit nor in truth. Under these circumstances the sacrifice of the whole body would be defiled by the sin of a single member, for they would be partakers of it, being, like him, rebels to God's law; and their offering would not be accepted by the Lord God, who has no pleasure in the sacrifices of the disobedient, which are an abomination in his sight. Accordingly, an unbaptised believer cannot be permitted to break bread in the Assembly of the Christ, for he is not a member of his body, and he cannot exercise the function of a sacrificer of God in the sanctuary, being a rebel to his law. This holy ordinance having been instituted by the Lord for his Assembly, he who does not belong to it cannot sit at his table, not having been invited by him; for the commandment to break bread is given to his baptised disciples who are faithful to him, and who alone constitute his body. (Matt. 28. 19, 20.) It is the Lord, therefore, who shuts out the disobedient brother from his table: the faithful disciples are only his witnesses and the guardians of the altar, which they preserve from defilement. It is manifest that the holy brethren cannot worship God with rebels to his law, for they worship him in the Spirit, that is to say, as his sons, who obey his law from love; and they cannot have communication in his sanctuary with those who are living openly in sin, by refusing to be baptised as disciples of his Son. In this case it is not a question of the responsibility of the rebels, but of their responsibility as witnesses

for the truth, and the guardians of the sanctuary of God; for what communion can there be between the faithful disciples who observe God's ritual law and the apostates who wilfully and openly despise it?

It is a great error, then, to suppose that the sin of the unrighteous brother attaches solely to himself; for when his offence becomes known, the whole body partake of it, should they permit him to sit at the Lord's table; for the sacrificers of God, when they come together to break bread, must not only be holy themselves, but they are bound to preserve his altar from profanation by the presence of the unsanctified, lest they fall into the sin of the wicked sacrificers, Nadab and Abihu, who offered strange fire 'before Jehovah which he commanded not.' (Lev. 10. 1.) Doubtless those unfaithful sacrificers thought it was a matter of but little importance whether they burned incense on the altar of Jehovah with common fire, or with the sacred fire which came down from heaven, and which burned on the brazen altar; but God saw their iniquity, and 'There went out fire from Jehovah and devoured them, and they died before Jehovah.' (Lev. 10. 2.) It is very sinful, therefore, to eat the Lord's supper, which is our passover, otherwise than it is written; for God is of purer eyes than to behold evil, and he cannot look on iniquity. 'Wherefore,' saith the Spirit, 'we receiving a kingdom that cannot be moved, let us have grace, whereby we may worship God acceptably with fear and reverence, for our God is a consuming fire.' (Heb. 12. 28, 29.) For it is a fearful thing, my brethren, to commit sin at the altar and in the presence of the Lord, and in the very act by which we confess that he has cleansed us for ever from all sin by his blood. But the members of the Lord's body are also his witnesses and his judges; and it is incumbent on them, however painful it may be, to execute judgment in his name, without respect of persons, upon all transgressors of

his holy law, till he shall come again as the Judge of the living and the dead at the last day.

VI. Rules for the guidance of the prophets in the sanctuary.

'Follow after love, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown language speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and consolation. He that speaketh in an unknown language edifieth himself; but he that prophesieth edifieth an assembly. For languages are for a sign, not to them that believe, but to them that believe not; but prophecy serveth not for them that believe not, but for them that believe.' (1 Cor. 14. 1-4, 22.)

The spiritual gifts to which the apostle alludes are those which he had already enumerated, saying, 'There are diversities of gifts of grace, but the same Spirit: and there are differences of administrations, but the same Lord: and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to each one for the common advantage. For to the one is given by the Spirit a word of wisdom; to another a word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of grace of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of languages; to another interpretation of languages; but all these worketh that one and self-same Spirit, dividing to each one severally as it wills.' (1 Cor. 12. 4-11.)

The object of these gifts which were conferred on the saints, either by immersion in the Holy Spirit, or by the imposition of the hands of the apostles, was to edify the As-

sembly of God in the faith, and to establish it; but to understand their nature, and how they were exercised, is impossible; for they have ceased to be manifested, and all speculation regarding their action would be now vain and presumptuous. But while the apostle exhorts the Assembly to desire spiritual gifts, he gives the preference to prophecy, which is not a spiritual gift, but is one that is more advantageous to the brethren, and which is acquired by a knowledge of the Christ, and of his Word. Now the term, 'prophet,' literally means one who speaks for another, or by the authority of another; and hence a brother who speaks to an assembly is a prophet of the Lord, though not divinely inspired. With respect to the functions of the prophet in the assembly the following commandments of the Lord must be strictly observed: 'Let the prophets speak, two or three, and let the others judge him who speaks. If a revelation be made to another who is seated, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and all may be exhorted; and the spirits of the prophets are subject to the prophets; for God is not the God of confusion, but of peace. As in all the assemblies of the saints, let the women keep silence, for it is not permitted to them to speak; but they are commanded to be under obedience, as also saith the law, and if they will learn any thing let them ask their husbands at home; for it is a shame for a woman to speak in the assembly. What! came the word of God out from you, or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with languages. Let all things be done decently and in order.' (1 Cor. 14. 29-40.) Accordingly, the prophets speak to the brethren in edification, and exhortation, and consolation, after the cele-

bration of the Lord's Supper, which is the first act of Christian Worship; and they are commanded to do so in the order which is prescribed by the Lord. 'Freely ye have received, freely give.' It is thus that the Lord Jesus is glorified by the saints in his Assembly, and that the purity of the faith is maintained in it; and those who would restrain the prophets in the exercise of their ministry, dishonour the Lord by disobeying his commandment, and deprive the brethren of the edification which they might receive by means of his faithful servants. Wherefore it is written, 'Quench not the Spirit;' that is, do not restrain the exercise of the gifts of the Holy Spirit. 'Despise not prophesying; but prove all things: hold fast that which is good.' (1 Thess. 5. 19-21. Comp. Isa. 8. 20.)

As the prophets do not speak by divine inspiration, the truth of their doctrine must be tested by the Word of God, as it is also written: 'Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the analogy of the faith.' (Rom. 12. 6.) And again, the Spirit saith: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus the Christ, to whom be praise and dominion for ever and ever.' (1 Pet. 4. 10, 11.) Accordingly, the prophet who speaks is judged by the others who listen to him, as to whether he speaks in accordance with the revelations which God has made to the Prophets and Apostles by his Spirit; for the spirits of the prophets are subject to the prophets; but they are not subject to the rest of the assembly at divine worship, which would be productive of disorder. 'If any thing is revealed to another,' saith

the apostle, 'let the first be silent.' But it is not to the revelation of a new doctrine that he alludes in this case, but to some doctrine that may conduce to the edification of the assembly. By this means a salutary check is imposed on those who would occupy injudiciously the whole time allotted for worship, or who would prolong the meeting beyond the due time. Moreover, it is sufficient that two or three should prophesy, for there are but three heads on which they are commanded to speak: namely, for edification, exhortation, and consolation.

For obvious reasons Christian women, although they are sacrificers of God, are not allowed to speak in the Assembly: but they are permitted to exercise the prophetic gift at family worship, the rules for conducting which are given by the apostle. (1 Cor. 11. 1-16.) The Christian mother may then speak and pray, but it is the father who presides over his family at divine worship, and who teaches it. 'For the head of every man is the Christ, and the head of the woman is the man, and the head of the Christ is God.' And again the apostle says, 'I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' (1 Tim. 2. 12.) But says Paul, 'It is shame for a woman to speak in the assembly:' for how could she reprove the brethren for committing sins which she dare not even name in public? The Christian woman, though disqualified for the office of a prophetess, may, however, like Phebe, minister to the wants of the saints for the sake of Jesus. (Rom. 16. 1.) And her mission in the Assembly is very important, more especially for the edification of her sisters in the Lord, and it behoves her to fulfil it according to his will in her proper sphere. 'For I say,' saith the apostle, 'through the grace given unto me, to all those who are among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to each one the measure of faith. For as we have

many members in one body, and all members have not the same office, so we being many are one body in the Christ, and every one members one of another.' (Rom. 12. 3-5. Comp. 1 Cor. 12. 12-31.)

Every brother has a right to prophesy, provided he is qualified to exercise the functions of a prophet. It is not a question of right therefore, but of eligibility, of which the assembly must judge in the first instance; for when the apostle says, 'But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced by all, he is judged by all,' he does not refer to all the assembly, but to all the prophets who are in it. Undoubtedly all the elders are prophets, but a brother may prophesy without being an elder, when recognised by the assembly as a prophet. For this reason James says, 'My brethren, be not many masters, knowing that we shall receive the greater judgment, for in many things we offend all.' (Jam. 3. 1, 2.) The prophets must beware, therefore, lest they dishonour the Lord by their ignorance and carnality. It is the duty of the presiding elder, or conductor, to maintain order and regularity in the assembly at divine worship. As to the qualifications of the prophet, he must have a competent knowledge of the faith, combined with an ardent love of the Christ and of his brethren, being sanctified by the Spirit and the word of God; for without love and sanctification there is no unction, and no power in his testimony. Doubtless it requires the exercise of faith and love on the part of the brethren in order to bear with the infirmity of the ministers of the word; but they should come to the sanctuary of God to hear what he shall reveal to them by his servants for their edification, rather than in a spirit of criticism. The prophets, like good workmen, should dispense judiciously the word of truth, according as their brethren are able to bear it; for all cannot be fed with strong meat. (2 Tim. 2. 15. Phil. 3. 16.) At Divine Worship

they do not speak to any but the brethren; for prophecy is for the called saints. (1 Cor. 14. 22.) It is their office to praise and to magnify God's mercy and to implore his blessing, and to unfold the treasures of his grace towards them who are accepted in the beloved; and although they do not speak to the dead in the sanctuary, yet their testimony may prove the means of their conversion. (1 Cor. 14. 24.) As the brethren assemble for worship round the Lord's table their number is necessarily limited, so that a prophet need not be an orator; and if he be simple, devout, and earnest, he will be impressive and effective as a servant of the word. The epistles of Paul furnish many examples for our instruction and guidance with regard to the exercise of the prophetic gift; for he not only edified the brethren in the faith, and exhorted them to obey the commandments of the Lord, but he comforted them in all their tribulations by his word.

By prayer and the assiduous study of the oracles of God the faithful disciple will be fitted for his sacred office in the sanctuary; and the Lord will not fail to bless his testimony, not only for the sake of his ransomed ones, but also for his own glory. 'He will not forsake the work of his hands'—that is to say, his Assembly, which gracious promise will uphold his servant, and help his infirmity. For he worships God with his brethren in conformity to the ritual law, and he knows that obedience is the most acceptable sacrifice; for without fidelity to God no blessing can attend his testimony. Therefore, like Timothy, the prophet keeps himself pure, and he speaks more or less in the Spirit, according as he realizes his relation to the Father and the Son. For we are the true Israelites,' says Paul, 'who worship in the Spirit of God, and rejoice in the Christ Jesus, and put no confidence in the flesh.' (Phil. 3. 3.) 'But now we are delivered from the law, that being dead wherein we were held; that we should serve in the newness

of the Spirit, and not in the oldness of the letter.' (Rom. 7. 6.)

The prophet should season his discourse with salt, even at the risk of incurring the displeasure of his hearers. When Jesus magnified God's love to Israel in the synagogue at Nazareth, his brethren wondered at the gracious words which proceeded out of his mouth; but when he reproved them for their iniquity they were filled with wrath, and thrust him out of their city, and sought to kill him. Nevertheless, the man of God should, like his Master, fearlessly 'reprove, rebuke, and exhort with all long-suffering and doctrine.' (2 Tim. 4. 2. Comp. Jude, 22, 23.) 'Them that sin,' saith Paul, 'rebuke before all, that others may fear.' (1 Tim. 5. 20.) And although they who scorn God's law and like smooth things may be offended, the faithful will rejoice and say like the Psalmist, 'Let the righteous smite me, it shall be a kindness.' (Ps. 141. 5.) Let the prophet beware, then, when all men speak well of him, for he cannot serve two masters. (Luke, 6. 26. 1 John, 4. 5.) But he who exhorts others to holiness ought himself to be holy, and irreproachable in his conduct, as a witness of the Lord Jesus; and above all things he must realize the actual presence of his Master when he unfolds the unsearchable riches of his love in the sanctuary.

In offering spiritual sacrifices to the Lord we speak to him; but when we hear the prophet, it is our Lord that speaks to us by means of his servant; and we bless the Lord for the gift which he has bestowed on him. But the door being open to the sanctified, the carnally-minded may avail themselves of it, to speak presumptuously; in which case the unity of the Spirit ceases to exist in the body, and divisions and scandalous scenes of disorder will inevitably ensue; for although the unsanctified may have the dear Lord Jesus, and such-like phrases in their mouth, he does not dwell in their heart by faith, and they have neither known

him nor seen him whose temple they defile by their presence. But there is yet another snare of Satan against which it behoves the assembly to be on their guard, namely, an undue admiration for the persons of those who possess the more eminent gifts, lest, like the saints at Corinth, they be puffed up one for another.

The incense which was burnt on the golden altar by the Aaronic sacrificers is a type of the prayers of the saints; for the Spirit saith, 'Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.' (Ps. 141. 2.) 'How amiable are thy tabernacles, Eternal of hosts! My soul longeth, yea, fainteth for the courts of Jehovah: and my heart and my flesh cry out for the living God.' (Ps. 84. 1, 2.) In offering sacrifices of praise and thanksgiving, and in prayer to the Lord, each sacrificer should feel the words of him who speaks, as the expression of his own heart; otherwise he is not a sacrificer, but a listener; and the word 'Amen,' uttered at the end, is a mere formality. Let us, therefore, guard against the iniquities of our sacrifices: namely, lukewarmness, irreverence, and the wandering of the mind. There are no express directions given with regard to prayer, but doubtless the prophets were generally the prayer-leaders in the assembly of the saints at divine worship; and every prayer should express the want of the whole congregation, in order that all may join in it, by saying Amen.

In reading the scriptures some particular doctrine is selected and expounded for the edification of the assembly, but it is not necessary to read a whole chapter for this purpose. As we have already observed, the prophets have not the gift of inspiration, and the Spirit that moves them is the Spirit of sons of God, and in this Spirit they select the subjects of their discourse, on which they should meditate together previously to speaking in the assembly. For the Holy Spirit is the basis and efficient cause of the testimony

of the prophets in the sanctuary; and the Word of God is their guide.

It seems from the epistle of Paul to the brethren at Corinth, that psalms were sung at divine worship, for he asks, 'How is it then, brethren? when ye come together, hath each one of you a psalm? hath he a doctrine? hath he a language? hath he a revelation? hath he an interpretation? Let all things be done unto edifying.' (1 Cor. 14. 26.) These words are addressed to the brethren who were endowed with spiritual gifts, and not to us; and what psalms they sang we cannot tell; but we conclude that hymns of praise and thanksgiving should be sung to the Lord Jesus at divine worship, provided they are conformable to his word, though none are given to us in the writings of the apostles. When the brethren do not sing hymns, certain portions of the book of Psalms which are expressive of praise and thanksgiving may be read. No form of prayer is used, but it would be impossible for the brethren to sing together unless they learned the words of the hymn or psalm beforehand; but we cannot use musical instruments in worship as did the Levites who accompanied the material sacrifices offered on the brazen altar, and in the sanctuary, by singing praises unto Jehovah with timbrel and harp. It appears that in the primitive assemblies the brethren sang hymns in praise of the Christ; for Paul exhorted them to be filled with the Spirit. 'Speaking to yourselves,' saith he, 'in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord.' (Eph. 5. 19. Comp. Acts, 16. 25. Col. 3. 16. Jam. 5. 13; and 2 Chron. 6.)

These are the commandments given to us by the Lord Jesus regarding Divine Worship in the assembly on the first day of the week when we come together to break bread. Let us, then, endeavour to merit the testimony of the apostle Paul to the brethren at Corinth. 'Now I praise you,' saith he, 'that ye remember me in all things, and keep the things

I taught as I delivered them to you' (1 Cor. 11. 2); and to the brethren at Colosse he saith, 'For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfastness of your faith in the Christ.' (Col. 2. 5.) Therefore let us do all things with reverence and in order at the Lord's table, which is the altar of the living God, till our Saviour come in glory at the last day to call us to the marriage-supper of the Lamb. For Paul says, 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.' (1 Cor. 14. 37.)

In conclusion, then, we would humbly and earnestly call the attention of our brethren in the Lord to his commandments respecting Divine Worship on the first day of the week; for to them who know the truth it is a sin to omit to eat the Lord's Supper on that day, or to eat it otherwise than it is written. 'Submit yourselves, therefore, to God,' saith the Spirit; 'Resist the devil, and he will flee from you.' For 'God resisteth the proud, but giveth grace to the humble.' (Jam. 4. 6, 7. Comp. John, 15. 2.)

CHAPTER XI.

SANCTIFICATION OF THE BRETHREN BY FAITH IN THE CHRIST JESUS.

I. SANCTIFICATION by the Holy Spirit.
II. Sanctification by the Word of God.
III. The Holy life.

I. Sanctification by the Holy Spirit.

'Paul, an apostle of Jesus the Christ by the will of God, to the saints and faithful in the Christ Jesus, who are at Ephesus; grace be to you and peace from God the Father and from the Lord Jesus the Christ! Blessed be the God and Father of our Lord Jesus the Christ, who hath blessed us with all spiritual blessings in the heavenly places in the Christ; according as he hath elected us to be in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to adoption to himself through Jesus the Christ, according to the good pleasure of his will, to the praise of the glory of his grace, whereby he hath accepted us in the beloved.' (Eph. 1. 1-6.)

The idea of sanctification is founded on our conception of the nature of God himself, who is separate from the world which he has created, and who dwells in a light which no one can approach unto; and who has said that without holiness no one shall see him. Accordingly, God elected a people whom he separated from all other nations; and in this people he chose a holy tribe; namely, that of Levi,

which he consecrated to his service; and in the tribe of Levi God chose the family of Aaron, which he expressly set apart to offer sacrifices in the sanctuary. And as it was under the law, so it is also under grace; for the disciples of Jesus are separated by the rite of baptism from the world, and are added to his Assembly that they may be a holy people; for as God is holy his children must also be holy. All whom God has ordained to everlasting life are sanctified or set apart from sinners in his Son (1 Cor. 1. 2. John, 6. 37. Acts, 20. 32. Jude, 1); so that sanctification in the Christ, and election are convertible terms. And they whom God has sanctified in the Christ Jesus he has predestinated to be his adopted sons, that they may have the Spirit of sons and be holy and without blame before him in love, to the praise of the glory of his grace, whereby he has accepted them in his beloved Son; 'that in the ages to come he might show the exceeding riches of his grace in his goodness towards us in the Christ Jesus.' (Eph. 2. 7.) Although, however, all God's children are saints and sons of God, they are not all sanctified through the Holy Spirit. For as there is a sanctification of the elect in the Christ, so there is also a sanctification of his disciples by faith in him, that is by abiding in his Spirit, and his Word, by which means we are separated from the world and defended from the traditions of unrighteous and ignorant men, for God has made him to be our sanctification. (1 Cor. 1. 30.) The Holy Spirit does not teach the believer God's law; but when he knows the holy commandment it moves him to obey the will of his heavenly Father. By regeneration the saint is vitally connected with Jesus, who is our life (John, 4. 14; Rom. 8. 1); but it is by the indwelling of his Spirit that he lives in communication with him as his disciple, and that he is sanctified, that is, freed from the dominion of sin. In the process of personal sanctification, therefore, there are two

factors, namely: the Holy Spirit and the Word of God, both of which gifts come to the saints through faith in Jesus: by the former the faithful obey the will of God from love to him as their Father; and by the latter they know his will, and are guided by it in their testimony as disciples of the Lord and members of his Assembly; for we are saved and called with a holy calling. (Col. 1. 13. 2 Tim. 1. 9. Heb. 3. 1. Rom. 1. 7. 1 Cor. 1. 2. Eph. 4. 1. Phil. 3. 14. 2 Thess. 1. 11. 2 Pet. 1. 10.)

Under the Mosaic covenant the saints served God in the spirit of slaves, who felt they were sinners and who had no assurance of everlasting life; but under grace God's children are his adopted sons, who serve him from love in the Holy Spirit, for which gift our Lord taught his disciples to pray (Luke, 11. 13); and which he symbolised by breathing on them when he was glorified, saying unto them, 'Receive ye the Holy Spirit.' (John, 20. 22.) The Holy Spirit is the special gift of God to the saints under grace (John, 7. 38, 39); and they who have the Spirit have the Christ dwelling in their hearts by faith, which is the earnest of their inheritance in glory (Rom. 8. 14-17. Eph. 1. 18); and by it they have access to God as their Father. (Eph. 2. 18.) The Holy Spirit is the mind of the Son of God, by which he did always those things that were pleasing in the sight of his Father; and hence the apostle Paul prays that the same mind which was in him may be in us who are his brethren; that we may be freed thereby from the sinful desires of the flesh, and of the carnal mind, which we have inherited as children of Adam (Eph. 2. 3. 2 Cor. 7. 1). For it is by the carnal mind, which is the spirit of disobedience, that Satan works in us, and not by any supernatural agency; for he accomplished the work of iniquity in the heart of man once for all in the garden of Eden. But they who are in the Christ, that is to say, who not only have his life, but who abide in communication with him through

the Holy Spirit, have life and peace; for God has called them and sealed them by his word as his sons (2 Cor. 1. 22. Eph 1. 13; 4. 30); and they know they are his sons because the love of God is shed in their hearts by the Holy Spirit. (Rom. 5. 5. 1 John, 4. 12-16. Rom. 8. 9-14.)

And the Spirit of sons which is in the saints manifests its sanctifying effects in their walk (2 Cor. 3. 3); and it is the earnest of their deliverance from the body of humiliation, and of the glorified life which is reserved for them in the age to come. (Eph. 1. 13, 14.) For he who has established us in the Christ, and has anointed us with his Word, is God, who has sealed us as his sons, and has given us the earnest of the Spirit in our hearts. (2 Cor. 1. 21, 22.) The sealing of the saints with the Holy Spirit, which is the efficient cause of their sanctification, takes place after their conversion, by faith in the word of the Lord who has revealed this blessed truth to his brethren (Gal. 3. 2); for as God sealed Jesus as his Son at his baptism by his Word (Matt. 3. 17. John, 6. 27); so Jesus seals his brethren as sons of God by his Word. For he said, 'Blessed are the pure in heart: for they shall be sons of God' (Matt. 5. 9); and thus his joy is fulfilled in them, for they are beloved by God even as he is beloved. (John, 17. 13-26.) And hence it is written, that the brethren who were at Antioch in Pisidia, were full of joy, and of the Holy Spirit, as the adopted sons of God, and partakers of the divine nature. (Acts, 13. 52. 2 Pet. 1. 4.) And in Acts, 9. 31, we read that the Assembly had 'rest throughout all Judæa and Galilee, and Samaria, and was edified; and walking in the fear of the Lord, and in the power of the Holy Spirit was multiplied.' And Paul prayed for the saints at Rome, saying, 'Now the God of hope fill you with all joy in believing, that ye may abound in hope, by the power of the Holy Spirit.' (Rom. 15. 13.) To be sons of God is our glorious privilege, so that the least in his kingdom is greater than the greatest prophet under the

law. And it is the Spirit by which we see God as our Father that elevates and purifies the soul, so that we look to things that are above, which are seen only by the eye of faith, and we subdue the spirit of Adam which is enmity against God. It is thus the brethren of Jesus glorify God according to the testimony which they render at baptism, by dying to the world, and by walking in newness of life in the Holy Spirit; which Spirit bears witness with their spirit, or mind, that they are children of God, and joint heirs of glory with the Christ. (Rom. 8. 16-18.) 'Grieve not the Holy Spirit of God,' saith Paul, 'whereby ye are sealed unto the day of redemption' (Eph. 4. 30. Comp. 2 Cor. 5. 2-4); for the Spirit of God, or of the new man, is grieved by the opposition of the carnal mind. 'For the flesh desireth against the Spirit, and the Spirit desireth against the flesh.' (Gal. 5. 17.) To walk according to the flesh, therefore, is to walk as a son of Adam, and to live in sin; that is, to be alienated from God, and to be dead: but to walk according to the Spirit is to walk in sanctification as a son of God, and to abide in communication with the Father, and with the Son. Under the law of Moses the saints were not sanctified through the Holy Spirit; for they had not the privilege to call Jehovah their Father, and they felt not the constraining power of filial love to walk in holiness and in righteousness as his children. The sanctification of the brethren of Jesus depends therefore on their abiding in communication with him by means of his Spirit, and his Word; as he testified, saying, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' (John, 15. 7.) And if we do so abide we shall be confirmed to the end in holiness; for God is faithful who has called us unto the communication of his Son, Jesus the Christ our Lord. (1 Cor. 1. 8, 9. Phil. 3. 6.)

By the power of the Holy Spirit the saint puts off the

old man with his deeds, and puts on the new man, who is renewed in knowledge after the image of him that created him. (Col. 3. 9, 10. Comp. Matt. 5. 43-48. Eph. 4. 24.) 'What,' says the apostle, 'know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body.' (1 Cor. 6. 19. 20. Matt. 5. 13. Tit. 2. 14.) The saint has everlasting life because he is begotten by God, but he has not received a new mind and a new soul by the new birth; and whatsoever good thing may be in the soul of fallen man we know for certain that it is the seat of pride, envy, falsehood, and injustice; and that it is only through faith in Jesus that the saint is purified from sin, and is renewed in the image of God. (Acts, 15. 9. 1 Pet. 1. 22.) And hence Paul exhorted the brethren at Ephesus to be renewed in the spirit of their mind, by putting on the new man, who, according to God, is renewed in righteousness and truth. (Eph. 4. 17-32. Comp. 2 Cor. 4. 16.) For personal sanctification is not the separation of the Pharisee, the cleansing of the outside of the cup and the platter; but the transformation of the soul (Matt. 12. 35, 36; 15. 18, 19); wherefore, the apostle says: 'Be not conformed to this world; but be ye transformed by the renewing of the mind, that ye may prove what is the good, and acceptable, and perfect will of God.' (Rom. 12. 2.) We are all sons of God, but the Holy Spirit is not always manifested in our walk, for there is a great difference between being in the Christ, that is, having his life, and the Christ being in us by his Spirit; for it is one thing to be in the faith and another to be faithful to the Lord Jesus as his disciples. (Eph. 1. 1. Col. 1. 2.) And hence the apostle prayed that God might strengthen the brethren by his Spirit in the inner man that the Christ might dwell in their hearts by faith; that they might be rooted and grounded in love; and walk worthy of the calling with which they were called.

(Eph. 3. 16, 17 ; 4. 1.) 'For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of the Christ, he is none of his. And if the Christ be in you, the body is dead because of sin ; but the spirit is life because of righteousness. But if the Spirit of him that awakened Jesus from the dead dwell in you, he that awakened Jesus from the dead shall also make your mortal bodies to live because of his Spirit that dwelleth in you. Therefore, brethren, ye are debtors, not to the flesh to live according to the flesh. For if ye live according to the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.' (Rom. 8. 6-13. Comp. Luke, 15. 24-32. Rom. 6. 21 ; 7. 5. Eph. 5. 14. Rev. 3. 1.) For God who hath awakened the Lord Jesus from the dead, will awaken us by his power from the dead, that we may walk in holiness and in righteousness as his adopted sons. (1 Cor. 6. 14. Comp. Rom. 6. 4, 5.) If, therefore, any one have not the Spirit of Jesus he is not his disciple : for 'he that saith he abideth in him, ought himself also to walk as he walked' (1 John, 2. 6). And if the Spirit of Jesus abide in us the body is dead, as an instrument of sin, but the soul is living to righteousness (Rom. 6. 19). 'If we live by the Spirit (Comp. John, 3. 3, 8), let us walk by the Spirit.' (Gal. 5. 25. Comp. Rom. 8. 1-4.) For to be carnally minded is to be asleep, or dead, as regards our testimony; for we live with the dead, and act as they do who know not God, and hence the apostle exhorts the unsanctified, saying, 'Awake thou that sleepest, and arise from the dead, and the Christ shall give thee light.' (Eph. 5. 14. Comp. Luke, 15. 32. Rom. 13. 11, 12.) And again, he says, 'Walk in the Spirit, and ye shall not fulfil the

desires of the flesh.' (Gal. 5. 16. Comp. Rom. 6. 12; 13. 14.)

When we commit sin therefore, we die, for 'when desire hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death.' (Jam. 1. 15.) Accordingly, whosoever shall save his life as a child of Adam, by walking according to the flesh shall lose his life as a son of God; and whosoever shall lose his life as a child of Adam, by dying to sin, shall preserve his life as a son of God. (Matt. 10. 38, 39. Rom. 6. 4, 5; 8. 13. Gal. 2. 20.) For what shall it profit a man if he gain the whole world and lose his life, and be cast out of the Assembly of God? (2 Tim. 2. 12.) Nevertheless we do not cease to be in the Christ, that is, to have his life by our infidelity to him as his disciples, but we have not his Spirit abiding in us (Rom. 8. 2, 4), and we are not in communication with the true vine. (John, 15. 2.) The saint therefore exhibits two distinct natures in his walk—the new man, and the old—the former righteous, and the latter morally corrupt. The earthly man can never be changed, but his evil desires may be subdued by the heavenly; for how shall we who testified by baptism that we have died as children of Adam, live any longer to sin? 'Let not sin therefore reign in your mortal body,' says the apostle, 'that ye should obey the desires thereof. Neither yield ye your members as instruments of unrighteousness to sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace.' (Rom. 6. 13, 14.) For being under grace we have the will and the power to obey the Father through the Holy Spirit which he has given to us as his sons. (2 Cor. 13. 14. Eph. 3. 6; 5. 18. Phil. 1. 27; 2. 1.) In which Spirit we are commanded to walk (Rom. 6. 4. Gal. 5. 16), and to pray (Rom. 8. 24. Eph. 6. 18), and

through which we are sanctified (Rom. 8. 13. 2 Cor. 4. 11. 2 Thess. 2. 13), and whose fruit we bear. (Gal. 5. 22, 23.)

When the Spirit of Jesus dwells in our heart by faith instead of the spirit of Adam, that desireth to envy, we realise the power of his resurrection, and the fellowship of his sufferings, and we abide in communication with the Father and the Son, and with our brethren. (Rom. 8. 9. 1 John, 3. 24; 4. 13.) The Holy Spirit is, however, like an exotic plant in the soul of the believer, which must be carefully fostered that it may bring forth fruit unto God; for it is in an earthen vessel, a sinful body which must be mortified; and hence Paul, who had the fear of the Lord before his eyes, said: 'I keep under my body and bring it into subjection, lest by any means, when I have preached to others, I myself should be cast out.' (1 Cor. 9. 27.) That is to say, lest he should be excommunicated from the Assembly of the Christ. And accordingly he testified to the death of the flesh, saying: 'For I through the law (Comp. Rom. 8. 2; John, 8. 32) am dead to the law, that I might live unto God (Comp. Rom. 6. 18, 19; 7. 4); I am crucified like the Christ; nevertheless, I live, yet not I, but the Christ liveth in me, and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me.' (Gal. 2. 20.) For the purpose of keeping under the body fasting may be expedient, though habitual temperance is the best safeguard against the temptations of the flesh. By fasting, the soul is in some measure released from subjection to the carnal mind, and freed from the dominion of its unholy desires; and it is sanctioned by our Lord, and the example of the apostles and prophets. (Mark, 2. 20. Acts, 13. 2; 14. 23. Col. 3. 5.) Without prayer and fasting the apostles could not cast out a certain class of demons; and we who have our demons in us, which are our evil passions, should we not use this means to subdue their power over us; that we may no longer fulfil the evil desires

of the flesh, and of the mind? (Eph. 2. 3.) John's disciples fasted as a sign of sorrow for sin; but the time had not come for the disciples of Jesus to fast. They could not then receive the doctrine of sanctification through the Holy Spirit, for it was not given till Jesus was glorified; and the Lord did not put new wine into old bottles, *i.e.*, skins. (Matt. 9. 14-17. John, 16. 12, 13. 1 Cor. 3. 2. Heb. 5. 12, 13.) For God does not impose any burthen on his children but what they are able to bear; for he gives milk, and not strong meat, to the babes. But every one who has received Jesus as the Lord is commanded to depart from iniquity, hating even the garment spotted by the flesh. (Jude, 23.) 'Be not deceived,' says Paul, 'evil communications corrupt good manners: awake to righteousness and sin not, for some have not the knowledge of God; I speak to your shame.' (1 Cor. 15. 32, 33.)

The elect of God are called to his kingdom in the midst of their sins, and their sanctification by the Holy Spirit is a work of time, as we see by the unrighteous conduct of Ananias and Sapphira; and by the example of Simon the magician, whose besetting sin was avarice; and also in the case of Philemon, who was a slave-owner. For we are born in iniquity and conceived in sin, and in our flesh there is no good thing, as seen by God; and hence we are weaned slowly from the dominion of sin, and from the love of the world; for we begin the new life, not as spiritual, but as carnal, even as babes in the Christ, and the inner man is renewed from day to day. But why, it may be asked, are Christians required to live to God and to renounce the pleasures of the world? The reason is, that they are sinful, for by indulging in them they waste the things committed to their charge as stewards of God. For the Assembly of the Christ is separated from the world, and united together by love; and how could the rich, if they lived in luxury, obey the precept of their Master, who

has said: 'But when thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.' (Luke, 14. 13, 14. Comp. Matt. 25. 31-40.) 'For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap everlasting life.' (Gal. 6. 7, 8.) We were elected by God to be in the Christ, who has called us with a holy calling, and who has made us members of his Assembly that we may be holy and without blame before him in love: and experience the power of his resurrection by awaking from the dead to manifest his life in our body. We must not say, therefore, Let us eat and drink, for to-morrow we die; but let us mortify the deeds of the flesh by the Spirit, for to-morrow we shall stand before the Judge of the living and the dead. This is the victory over the desire of the eye, the desire of the flesh, and the pride of life: the circumcision of the heart in the Spirit, by which we realise the sufferings of Jesus in our body and are preserved blameless till he shall come to receive us to himself in the everlasting abode of the just.

II. Sanctification by the Word of God.

'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the wicked [man]. They are not of the world, even as I am not of the world. Sanctify them by the truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world.' (John, 17. 15–18. Comp. Matt. 6. 13; 1 John, 5. 18.)

The Holy Spirit constrains the saints to love and obey God as their Father, for the fruit of the Holy Spirit is fidelity to God; but it is his Word that guides them in their testimony, and that defends them against the enemies

of the truth; and accordingly our Lord commanded his apostles to teach his brethren to observe all things, whatsoever he had commanded, saying, 'Lo, I am with you always till the end of the age.' (Matt. 28. 20.) For when Jesus announced to his disciples that he would leave them and go to the Father, he promised to send them another Defender, namely, the Word of God, which he communicated to the apostles when he immersed them in the Holy Spirit on the day of Pentecost. It was by the Word of truth that the disciples of Jesus were sanctified from the traditions of the Pharisees, as he testified to them, saying: 'Now are ye clean through the word which I have spoken unto you' (John, 15. 3); and he prayed to the Father to sanctify us also who believe in him by means of the truth; for he has sent us into the world to bear witness to it, as he himself was sent into the world by the Father. (John, 18. 37.) As many as are led by the Spirit of God they are sons of God, for they obey the will of their heavenly Father; but it is by his Word that he reveals his will to them, and guides them in their testimony; and it is their sword and shield to defend them against the devices of seducing spirits. For Jesus has not left us orphans, for he has given us the word of our heavenly Father. 'If ye continue in my word,' said he, 'then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.' (John, 8. 31, 32.) This promise was made by the Lord to his disciples, who were freed from the yoke of the law by the word of God (Luke, 24. 36-48. James, 1. 18); but it is applicable to us also who have been deceived by the traditions of the apostates from the faith, from which the truth has made us free.

It is the Word of God, and not their conscience, that guides the saints in their testimony as the disciples of Jesus; for their conscience only bears witness to their fidelity to their Lord and Master (Acts, 23. 1. Rom. 9. 1.

1 John, 3. 21-28); and hence Paul, in his exhortation to the elders of the assembly at Ephesus said unto them: 'I commend you to God and the word of his grace, who is able to build you up and to give you the inheritance among all the sanctified [in the Christ].' (Acts, 20. 32.) And the apostle John bears witness to the sanctification of the disciples of Jesus through his word, saying: 'But ye have an unction from the Holy [Man], and ye know all things. I have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son and in the Father. And this is the promise that he hath promised us, even everlasting life. These things have I written unto you concerning them that seduce you. But the unction which ye have received of him abideth in you, and ye need not that any one teach you; but as the same unction teacheth you all things, and is the truth, and is no lie, and even as it hath taught you, ye shall abide in it; and now little children abide in it, that when he shall appear we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, know ye that every one that doeth righteousness is begotten by him.' (1 John, 2. 20, 21, 24-29.) Our Lord has anointed us with his word, by means of which we are freed from human traditions, and by abiding in it we shall continue in the love of the Father and of the Son (John, 14. 21. 2 Cor. 13. 14); and we shall not be ashamed to stand before the Son of Man at his coming. (1 Cor. 1. 8.) And we know that he that doeth righteousness is begotten by the Lord; for he walks according to his Spirit and his Word, and his faith in him is shown by his works. And hence it is written that 'Whosoever abideth in him (the Christ) sinneth not: whosoever sinneth hath not seen him, neither known him.

Little children, let no one deceive you: he that doeth righteousness is righteous, even as he is righteous.' (1 John, 3. 6, 7. Com. Eph. 4. 20, 21.) And again the apostle says that 'Whosoever is begotten by God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is begotten by God.' (1 John, 3. 9. Comp. 5. 18.) It is not, however, because we are children of God that we cannot sin, but because his word remains in us (Luke, 8. 11, 12); for sin is the transgression of the law (1 John, 3. 4), 'And in many things we offend all.' (James, 3. 2.) For although we are under grace, we are still under the law of the Christ (1 Cor. 9. 21); and they who walk in accordance with his Spirit and his Word are righteous, even as he is righteous; and they have the beauty of holiness, for they abide in his Spirit; and they are justified as his disciples, for they have put on the new man, who is created after the image of God in righteousness and holiness of truth. (Eph. 4. 22-24. Col. 3. 9, 10.)

The apostle Paul also bears witness to the unction of the Assembly by the word of God, saying, 'Now he who establisheth us with you in the Christ, and hath anointed us, is God.' (2 Cor. 1. 21. Comp. 2 Tim. 2. 16-21.) And he testified that the Christ gave himself for the Assembly, 'That he might sanctify it, having cleansed it with the washing of water by the word, that he might present to himself a glorious Assembly, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' (Eph. 5. 25-27.)

The sanctification of the Assembly, by abiding in communication with Jesus, is clearly set forth by the parable of the vine and the branches. 'I am the true vine,' said the Lord, 'and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit. Now ye are clean through

the word which I have spoken unto you.' (John, 15. 1-3.) Every disciple who is unfaithful to the Lord is cast out of his assembly; and every one that abideth in him is sanctified by his Spirit and his Word, that he may bring forth more fruit to the glory of God. But the devil is ever ready to pluck the word of God out of the heart of the saints, as we are taught by the parable of the sower. 'Now the parable of the sower is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest having believed they should be saved.' (Luke, 8. 11, 12. Comp. John, 17. 15.) The god of this world cannot pluck the saint out of the hand of Jesus, but he can take the word of God out of his heart, lest he should be separated from the sons of darkness to bear witness to the truth; for we must observe that the word saved is often used to express the idea of personal sanctification (1 Cor. 5. 5. 2 Cor. 1. 6; 7. 10. Phil. 2. 12, 13. 2 Tim. 4. 16. Heb. 10. 39); and accordingly James exhorted the saints to receive with meekness the engrafted Word, which is able to save their souls. (Jam. 1. 21, 22. Comp. 5. 20. 1 Pet. 1. 15.) And Peter exhorted the brethren to desire the unadulterated milk of the Word, that they might grow thereby unto salvation, since they have tasted that the Lord is good; for every believer knows that the Lord is good. (1 Pet. 2. 2, 3.) To which agree the words of Paul: 'Now, brethren,' said he, 'I recall unto you the good news which I have announced unto you, and which ye have received, and by which ye stand; by which also ye are saved, if ye keep it as I have announced it to you, unless ye have believed in vain.' (1 Cor. 15. 1, 2.) The good news is the word of God (Acts, 4. 31), and Paul prayed that it might dwell richly in all wisdom in the saints. (Col. 3. 16.) For they in whom God's word does not dwell do not know Jesus as their Lord and Master, and have not

obtained an entrance abundantly into his kingdom. (2 Pet. 1. 5-11.)

The unrighteous have not a true and fruitful perception of the holy life and doctrine of the Son of God, and they do not understand his mission as their Sanctifier by his Spirit and his Word. (John, 20. 22. Matt. 28. 20. 1 Cor. 1. 30.) Their faith in Jesus saves them from death, but it does not sanctify them as his disciples, for they do not obey his Word. They cannot testify like the Psalmist, 'Thy word have I hid in my heart, that I might not sin against thee.' (Ps. 119. 11.) For they are averse to the moral law as a rule of life, and they think the ritual law is a matter of secondary importance; for the god of this world has blinded them, so that they cannot see the light. They disregard the exhortation of Paul to the Philippians, saying, 'Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.' (Phil. 2. 12, 13.) This is the blessed work which the believer in Jesus who has the fear of the Lord before his eyes accomplishes by walking according to his Spirit and his Word with fear and trembling, lest by his disobedience he should be cast out of his holy Assembly. The sanctification of the soul is, therefore, a work in which the believer co-operates with God, and by which he becomes a vessel of honour fit for the Master's use (2 Tim. 2. 15-23); and if he fails to work out his sanctification he frustrates the will of God. (1 Thess. 4. 3.)

The sanctification of the believer is a work of faith; and it would be perfect, were it not that the vessel of mercy is also a vessel of earth. In order, therefore, to work out our own sanctification from the dominion of sin, and from the traditions of unrighteous men, we must seek to know

our Father's will; for although we be moved and led by the Holy Spirit to obey the will of God, it is the Word that guides us in our testimony, which we must implicitly obey; for though we be anointed with the divine Paraclete, yet we may be tempted to walk according to the flesh, in which case we live in sin, and frustrate the will of our heavenly Father, who hath said: 'Ye shall be holy, for I am holy.' 'Submit yourselves therefore to God,' saith the apostle; 'resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.' (James, 4. 7, 8.) And accordingly, Peter exhorts us to be sober and vigilant, because our adversary the devil, as a roaring lion, walketh about seeking whom he may devour. (1 Pet. 5. 8. Matt. 6. 13. John, 17. 15.) And Paul says: 'Let every one that nameth the name of the Lord depart from iniquity.' (2 Tim. 2. 19. Comp. 2 Cor. 3. 3.) To suppose, therefore, that God sees us only as his glorified sons, is a fallacy; and it is equally vain to imagine that we can be purified from sin without the co-operation of our own will, which is subdued and made to conform to the will of God by the power of the Holy Spirit. We must, therefore, exhort one another daily to resist the temptations of the flesh, and the love of the world; but the carnally-minded disciple will tell you to cast out the beam out of your own eye before you cast out the mote out of his eye; warning you, at the same time, to judge not lest you be judged yourself as a calumniator; but if we were to act on this principle, it is obvious that no one could admonish another, for no one is perfect, and we should be hardened through the deceitfulness of sin. (Heb. 3. 13.)

They who are the slaves of corruption have received the grace of God in vain, according to the testimony of the Spirit; for God has accepted them in the beloved, and now is the time to be reconciled to him as his children by ob-

serving his holy law (2 Cor. 5. 17-21; 6. 1-3); for although all believers know Jesus as their Saviour, but few know him as their Sanctifier. (1 Cor. 1. 30. Matt. 22. 14.) Paul prayed earnestly, therefore, that God would complete the good work which he had begun in calling the saints to his kingdom by sanctifying them for the day of the Christ (Phil. 1. 4-10. Comp. 1 Cor. 1. 7-9); for God will deliver us from the dominion of sin if we continue to work out our own sanctification; for he who established us in the faith, and who has given us his Spirit and his Word to guide us in the way of righteousness and truth is able thereby to keep us from falling from grace. (1 Thess. 3. 13. Jude 24.)

The faithful followers of Jesus will be often tempted to depart from the holy Faith, but not beyond what they are able to bear, provided they abide in him. 'Do you think,' says James, 'that the Scripture speaketh in vain, saying the spirit that is in us desireth to envy? He giveth, on the contrary, more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble.' (Jam. 4. 5. Comp. Prov. 3. 34.) Blessed, then, are the humble and undefiled who walk in the way of Jehovah, and who, like Mary, listen to the words of his Son; for by hearing him they shall stand perfect, and fully persuaded in all the will of God. If you are ignorant of the truth, pray to God like Job, saying, 'That which I know not teach thou me. If I have done iniquity I will do it no more' (Job, 34. 32); for some of God's children, either through ignorance of his will, or from the love of the world and the opposition of the carnal mind, are never freed from the dominion of sin; while others, who are escaping from it, are entangled again by Satan through the seduction of false teachers; against whom the apostle Peter warns us. 'For when,' saith he, 'they speak great swelling words of vanity, they allure through the desires of the flesh, through much wantonness, those who in some degree are escaping from them who live in error.

While they promise them liberty they themselves are the slaves of corruption; for of whom a man is overcome, of the same he is in slavery. For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus the Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog has turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.' (2 Pet. 2. 18-22.)

The state of the backslider from the holy commandment, which is the law of the Lord Jesus, is worse than that in which he was when he was ignorant of the truth; for to him that knoweth to do good and doeth it not, to him it is imputed as sin. To the teachers of iniquity we say, therefore: 'Depart from me, ye evil-doers: for I will keep the commandments of my God.' (Ps. 119. 115. Comp. Phil. 3. 2. Titus, 1. 10, 11.) 'But we are not of them,' saith the Spirit, 'who draw back to perdition, but of them who believe to the saving of the life.' (Heb. 10. 38, 39. Comp. Matt. 16. 24-27.) Thus while the path of the apostate becomes darker and darker as he departs from the way of righteousness, the path of the just shineth more and more to the perfect day; for the Christ came into the world that they who believe in him should not walk in darkness; for his Word is a lamp to their feet to guide them to the region of everlasting light wherein he dwells. And the Lord Jesus, who is the Faithful Witness of God, has commanded us to watch and pray always, that we may be counted worthy to stand before him at his coming. (Luke, 21. 36.) 'For the Spirit indeed is willing, but the flesh is weak.' (Matt 26. 41.) While Peter looked on Jesus he could walk

on the water like his Master, but when he turned away his eyes from him his faith failed, and seeing his danger he began to sink; and so it is with us, for when we separate ourselves from him we can do nothing.

III. The holy life.

Baptism is the rite of initiation of the disciples of Jesus into the holy life; wherefore Paul, in writing to the saints at Colosse reminded them of their profession of faith, and exhorted them to sanctification, saying: 'Having been buried like him [the Christ] in baptism, wherein ye are awakened like him through faith in the power of God, who hath awakened him from the dead. (Col. 2. 12.) If ye then be awakened like the Christ [from the dead], seek the things which are above, where the Christ sitteth at the right hand of God: think on things above, and not on things on the earth: for ye are dead, and your life is hid with the Christ in God. When the Christ who is your life shall be manifested, then shall ye also be manifested like him in glory. Mortify therefore the members which are upon the earth.' (Col. 3. 1-5.)

Having by baptism testified our death to sin, and our awakening from the dead like the Christ to live to the glory of God, should we not think on heavenly things rather than on the perishable things which are on the earth; for according to our profession of faith we are dead to the world, and our life is preserved in the Christ; and when he shall appear, then shall we also be manifested like him in glory. For every one that hath this hope in him should purify himself, even as he is pure. (1 John, 3. 3.) The baptised brethren of the Lord, having symbolised their death to the world and their consecration to the service of God, should renounce the hidden things of darkness, and all that the natural man holds most dear; for the love of the world is incompatible with the love of God. The holy brethren

must accordingly avoid the evil ways of the children of disobedience, who are ignorant of God, being deceived by Satan and subject to vanity. Wherefore the Spirit saith, 'Be not conformed to the world; but be ye transformed by the renewing of the mind.' (Rom. 12. 2. Comp. Tit. 3. 5.) For 'if any one,' saith Paul, 'be in the Christ, he is a new creation, old things are passed away: behold all things are become new' (2 Cor. 5. 17); for he who is in communication with the Christ is sanctified by the Holy Spirit and the Word of God, and the life of Jesus is manifested in him; and he thinks of things which are above where Jesus sitteth at the right hand of God. Wherefore the apostle says: 'Put ye on the Lord Jesus.' (Rom. 13. 14.) 'Put on the new man, who is created according to God in righteousness and holiness of truth.' (Eph. 4. 24.) Our Lord built his Assembly in order to sanctify his brethren, and the more completely they separate themselves from the world, and free themselves from its debasing cares, the more they will resemble their Master. And it is by looking to Jesus, who is the head of the Assembly, that we lay aside our besetting sins which cause us to stumble in our walk as his disciples, and are transformed into the image of him whom we love; and that we can say, like Paul, the world is dead to us and we are dead to the world. The holy life is that which the unconverted call asceticism, but by God it is called sanctification; who has commanded us to mortify the members which are upon the earth, that we may walk in a manner worthy of our holy calling. But if we live in the world without being of it, we must expect the scorn and the enmity of the world; for between the living and the dead there is a great gulf; for if Jesus brought peace to the elect of God, he also brought a sword. (Matt. 10. 34-37.)

All who have faith in the Christ have everlasting life, but it is only the sanctified who know the power of his resurrection, or of the new life as sons of God, and the

fellowship of his sufferings; for they walk in the light, and have drunk of the cup which he drank of by suffering for the truth; which is the earnest of their inheritance in glory (Rom. 8. 17. Acts, 5. 41; 9. 16. 2 Cor. 1. 5, 6; 12. 10. Phil. 3. 10. Col. 1. 24. 2 Tim. 3. 10-12); for as gold is purified by fire, so is the soul of the Christian purified by suffering for the sake of righteousness. (1 Pet. 1. 7, 8.) The holy life is, therefore, the imitation of the life of Jesus as a witness for truth and righteousness. Wherefore Peter saith: 'Forasmuch, then, as the Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; that he that hath suffered in the flesh is freed from sin; that he should no longer live the rest of his time in the flesh to the desires of men, but to the will of God.' (1 Pet. 4. 1, 2. Comp. Rom. 6. 6.) And Paul was not content with having the righteousness which is the gift of God through faith in Jesus; but he sought to know the power of his resurrection from the dead by the crucifixion of the flesh (Gal. 2. 19, 20); that by suffering for him he might be conformed to his image; deeming all other things to be worthless in comparison to the excellency of this knowledge, as he testified to the Philippians, saying: 'Yea, doubtless, and I count all things but loss for the knowledge of Jesus the Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win the Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead.' (Phil. 3. 8-11.) The life of Jesus is the standard of the holy life; for it is to live that life that we are predestinated by God (Rom. 8. 29); which is the high prize of our heavenly calling in the Christ Jesus. But who can live the life of Jesus the

Just and Holy Man? Paul confessed that he could not, though he strove to attain unto the resurrection from the dead. But as many as are spiritual should be thus minded; for we are a new creation, being the adopted sons of God; and as such we should walk by faith and not by sight. 'For we know,' says the apostle, 'that if our earthly house, which is a tent, be dissolved, we [shall] have of God a house not made with hands, everlasting in the heavens. For in this [tent] we groan, earnestly desiring to be clothed with our habitation which is from heaven: if so be that being clothed we shall not be found naked.' (2 Cor. 5. 1-3. Comp. 2 Cor. 4. 7; 2 Pet. 1. 13, 14.) Let us, therefore, my brethren, think on heavenly things and not on things on the earth; lest when clothed with a glorified body we may be found naked, that is to say, unsanctified, not having put off the old man, who is corrupt according to the deceitful desires; for 'If we died like the Christ, we believe that we shall also live like him, knowing that the Christ being awakened from the dead dieth no more.' (Rom. 6. 8, 9.) 'Who is he,' saith John, 'that overcometh the world but he that believeth that Jesus is the Son of God?' (1 John, 5. 5); for he believes that when his body of corruption perishes he shall have a glorified body like that of the Lord Jesus in heaven. And the reason why we are so attached to this world, and that so few of us are living reflections of the Just and Holy Man, is that we have so little faith in his Word.

Since, then, we are sanctified by faith, should we not pray to the Lord to help our unbelief (Mark, 9. 24); for with him all things are possible, and we know that separated from him we can do nothing pleasing to God. And to increase our faith there is no means more efficacious than the study of God's Word, for it is said that Timothy from a child knew the Scriptures of the old covenant which testified of the Christ, by means of which his soul was sanctified. (2 Tim. 3. 15.) And we have both the writings of

the ancient prophets and of the apostles of our Lord to console us, and to edify us, and to strengthen our faith in him till the end of the age. And if the Christ for the glory that was set before him despised the shame of the cross; should we not disregard the opposition of the ungodly to our testimony, for the sake of the glory that awaits us when we shall be clothed in an incorruptible body in the city of God? For we should look on this world as a desert through which we must pass as pilgrims to the heavenly Canaan, bearing our cross, that we may fill up the measure of the sufferings that are allotted to us as disciples of Jesus, who hath said: 'Heaven and earth shall pass away, but my words shall not pass away' (Matt. 24. 35); for 'Jesus the Christ is the same yesterday, to-day, and for the ages.' (Heb. 13. 8.)

The disciple of the Lord Jesus must therefore obey his holy law, and practise self-denial by renouncing every sinful indulgence, though it be as dear to him as his right hand or his right eye; for, Jesus saith, 'He that taketh not his cross and followeth after me is not worthy of me.' (Matt. 10. 38. Comp. Rom. 8. 9. 1 Pet. 2. 21.) And Paul testified that he bore about in the body the dying of Jesus, that the life of Jesus might be made manifest in his body. (2 Cor. 4. 10.) 'From henceforth,' said he, 'let no man trouble me, for I bear in my body the marks of Jesus' (Gal. 6. 17); for the apostle had been scourged, like his Master, for the sake of righteousness, and he knew the fellowship of his sufferings, being made conformable to his death. The Lord tells us that his yoke is good; but the unrighteous do not take it, for they imagine that his exhortations are merely moral precepts, which they may accept or not as they please; for the light which is in them is darkness; and how great is that darkness! (Luke, 11. 35. Matt. 6. 23.) For although our Lord commanded his apostles to teach his disciples to *observe* all his commandments (Matt. 28. 20. 1 Cor. 9. 21. Jam.

1. 25; 2. 1-13; 4. 11), there are some believers who are so perverted as to deny that the moral law is the rule of life of the saints. For the slaves of corruption, who live in error, have received God's grace in vain, for they have received his Word as the words of men (1 Cor. 2. 13); and consequently they do not know the Lord Jesus as their sanctification. (1 Cor. 1. 30.) But Paul, who was enriched with all the most precious gifts of God, worked out his own sanctification with fear and trembling; and he exhorts us to do likewise, lest we should incur the judgment of God, and be cast out of his Assembly; and he prayed that the grace of God might be with all them that love the Lord in sincerity, that is, who are unleavened by the flesh. (Eph. 6. 24. Comp. John, 14. 21; 2 Cor. 13. 14.) And accordingly he exhorts us by the mercies of God to present our bodies as a living sacrifice, holy and acceptable to God, which is our 'Worship according to his word.' (Rom. 12. 1. Comp. Matt. 5. 27-32. Rom. 6. 1-4.)

We all stand in need of purification from the pollution of sin, for our God is a consuming fire whom the unsanctified cannot approach; for as the people of Israel were forbidden to come near the mount that burned with fire; so neither can God's children come near his throne till they are purified from the defilement of sin by confession; so that perfect sanctification is attained only by faith in Jesus as the Sovereign Sacrificer of the saints. For 'The Christ is all things and in us all' (Col. 3. 11), and we are complete in him (Col. 2. 10); and through faith in him, though we have lain among the pots, we shall be as the wings of a dove, covered with silver, and her feathers with yellow gold. (Ps. 68. 13.) But we must bear in mind, that although Jesus accomplishes all things in us, that the consummation cannot be attained till the body of corruption returns to the dust; when he shall change the body of our humiliation, that it may be like unto the body of his glory; for it is in the New Jerusalem that God will supply all our need in the Christ

Jesus (Phil. 4. 19); so that perfect and everlasting purification from sin, which we, who groan in the body of corruption, long to attain, cannot be accomplished till mortality is swallowed up by life. (Rom. 8. 16-18. 1 Cor. 15. 49-58. 2 Cor. 5. 1-4.)

In confronting our testimony with God's word, how deeply humiliated we must feel, seeing how far we fall short of the heavenly standard; and considering the earnest exhortations of the Lord to cast off the works of darkness, and to put on the arms of light, it behoves us to ask ourselves whether we take his cross, and walk as his disciples, 'with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.' (Eph. 4. 1-3.) Do we who are members of the Assembly of God follow after the meek and lowly Jesus? No. The flesh shrinks from taking his cross, and we walk by sight rather than by faith, trying to conciliate piety and worldliness as best we can. We can all say, like Paul, that we are dead to the law that condemned us to die as sinners; but can we say, like him, that we are freed from the dominion of sin, and that the life which we now live in the flesh we live by faith in the Son of God? Being justified through faith, we have peace with God; but are we living in communication with him by abiding in his Spirit and his Word as disciples of Jesus? Our Lord loved us when we were sinners, for he died to save us; but he does not love us as his brethren unless we abide in communication with him through his Spirit and his Word. (John, 14. 21.) Are we who believe in Jesus, then, separated from the world, and transformed by the renewing of the mind, that we may discern that which is the will of God, that which is good, acceptable, and perfect (Rom. 12. 2); that we may be without offence for the day of the Christ? 'Being filled with the fruit of righteousness, which is through Jesus the Christ, unto the glory and praise of God.' (Phil. 1. 10, 11.) 'Exa-

mine yourselves,' saith the apostle Paul, 'whether ye be in the faith, prove your own selves: know ye not that Jesus the Christ is in you, except, perhaps, ye be reprobates?' (2 Cor. 13. 5.) Does the Word of Jesus, then, smite our besetting sin, and do we confess that there is no good thing in us; and do we reap the reward of fidelity to him, by suffering for the sake of righteousness, being despised, hated, and persecuted for his sake? If not, we shall be found wanting when weighed in the balance as witnesses for the truth. What resemblance do we bear to the Son of Man in our walk as his disciples? He was indeed without sin, yet he was a man, and was tempted in all things as we are. For although God was in him, inasmuch as his life, his righteousness, his holiness, his lōve, and his truth were in him, yet, according to the flesh, Jesus the Christ was a son of Adam. And in the weakness of the flesh he prayed to the Father, who strengthened him by the voice of an angel, in the garden of Gethsemane. (Luke, 22. 43, 44. Comp. 4. 10. John, 12. 28. Ps. 91. 11, 12. Matt. 4. 11; 26. 53.) Should we not, then, make use of every available means to grow in the grace and in the knowledge of our Lord and Saviour Jesus the Christ, by prayer, and by reading his Word, and by commemorating his death and resurrection on the first day of the week, according to his commandment, till he come?

Finally, let us ask ourselves the following questions, namely: Is Jesus our counsellor, to whose voice alone we listen, and to whom we come for help and consolation in all our trials and afflictions? Has our heart been changed by contact with the loving and compassionate heart of the Christ, and are we transformed into his image by love? Is he our sanctuary from the storms of this life, and the confidant of our joys and of our sorrows? And do we, like Moses, prefer the reproach of the Christ to the treasures of Egypt, which is the touchstone of our fidelity to him who

had not whereon to lay his head? And have we drunk of the cup which he drank of and become perfect as his disciples by suffering? If so, we bear our cross, and are dead to sin, and living to God: and we fulfil the commandment of the law. (Rom. 7. 7; 8. 1-4. 1 Tim. 6. 14. 2 Pet. 2. 21.) We are conformed to the image of Jesus, for he has manifested himself to us, and we have known him, and seen him, in his love and in his humility, and in his suffering, and in his fidelity to God; and we have felt the power of his resurrection; for we have been baptised with his baptism, and, like him, we have been awakened from the dead, to walk in newness of life (Mark, 10. 38, 39. Rom. 6. 1-4); and we can say, with truth, that the world is dead to us and that we are dead to the world; and we shall grow in grace and in the knowledge of the Christ, in whom are hid all the treasures of wisdom and knowledge, and who is our righteousness, our sanctification, and our deliverance from the body of corruption. To the Father of mercies, then, be glory and praise for ever, who hath blessed us with all spiritual blessings in his Assembly in the Christ, 'according as he hath elected us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us for adoption to himself through Jesus the Christ, according to the good pleasure of his will, to the praise of the glory of his grace, whereby he hath accepted us in the beloved.' Amen.

CHAPTER XII.

GOOD WORKS.

'*I must work the works of him who sent me, while it is day: the night cometh, when no man can work.*'—John, 9. 4.
'*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.*'—Col. 3. 17.

I. GOOD works are the fruit of the Holy Spirit; and they are rewarded by the love of the Father, and of the Son, and of our brethren, and by the testimony of a good conscience.

II. The disciples of Jesus are called to glorify God by their good works.

III. The opposition of the world.

IV. The justification of the brethren of the Lord by good works.

I. Good works are the fruit of the Holy Spirit; and they are rewarded by the love of the Father, and of the Son, and of our brethren, and by the testimony of a good conscience.

The Holy Spirit is the motive power which prompts the children of God to love him, and to obey his will as their heavenly Father; and if this Spirit abide in us, we shall manifest our faith by our works, like the meek and lowly Jesus, who went about continually doing good. He worked the works of his Father who sent him while it was day; and so should we do the works that are appointed for us while it is day, if we be his disciples indeed, and not in name only; for the time is short. (Eph. 5. 16. 1 Cor. 7. 29-31.) And whatsoever we do, whether in word or deed, we should do all in his name; that is, in him or in his Spirit, and in obedience to his

Word; for separated from him we can do nothing pleasing in the sight of our heavenly Father; for every work that is done in our own power and according to the word of man is sinful. If we be sons of God, then, we should walk in the Holy Spirit and employ our time about our Father's business; for the good tree should bring forth the fruit of righteousness. (Gal. 5. 25.) And as every work of faith is a sacrifice well pleasing to God, for it tends to his glory (Heb. 13. 16); we shall by our good works enjoy the love of the Father and of the Son, and of our brethren, and we shall have the testimony of a conscience pure of offence.

The desire to do good works, and the capacity to accomplish them, depend, therefore, on our abiding in communication with the Christ by means of his Spirit and his Word, as he hath taught us by the parable of the vine and the branches, saying: 'I am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he taketh away: and every branch that beareth fruit he cleanseth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for separated from me ye can do nothing. If a man abide not in me, he is cast forth as a branch that is withered, and men gather them and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.' (John, 15. 1-8.) The unfruitful or dead branch is cut off from the Lord's body as an unworthy member; but the living and fruit-bearing branch is sanctified by abiding in communication with him, that he may bring forth more fruit, for the

Lord will manifest himself to his faithful servant (John, 14. 21); and he will be filled with the fruit of righteousness by abiding in communication with the true vine. And he will find that the yoke of Jesus is good, for it sanctifies him from sin, and that his burthen is light, for he will bear it as a son of God, and his works will be done from love to his brethren, and not from ostentation, and they will be a blessing to himself as well as to them; for the apostle Paul has said, 'Though I bestow all my goods to feed the poor, and though I give my body that I may glory, and have not love, it profiteth me nothing.' (1 Cor. 13. 3.)

When the Spirit of the Anointed Man Jesus abides in us, and we abide in his Word, God works in us to will and to do according to his good pleasure; otherwise it is Satan that works in us to do his will. But we are prone to forget the warning of our Saviour, namely, that separated from him we can do nothing pleasing to God; and instead of walking by faith we oftentimes walk by sight, and the result is a shameful failure; for he who depends on himself for success in working the works of God leans on a broken reed, and practically denies his Master, like Peter, when he said, 'I know not the man.' He who works according to the flesh has not the blessing promised to the faithful by the Lord, who said, 'He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him' (John, 14. 21); and again, 'If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him.' (John, 14. 23.) The love of the Father and of the Son, and of our brethren, and the testimony of a conscience pure of offence, are the reward of our fidelity to Jesus, and should it not stimulate us to walk as he walked, who always did that which was pleasing in the sight of God? For although our good works are done in the Spirit of Jesus and in conformity to his

Word, and are therefore the works of God who works in us both to will and do; yet as we are the agents in performing them, and as they are done for his glory, he has graciously promised us his love as the reward of our obedience to his commandments; for he who shall give a cup of cold water to his brother in the Lord, and for his sake, shall in no wise lose his reward. (Matt. 10. 42.) For this is the new commandment that the Lord has given us, namely; that we should love one another as he has loved us, by obeying which all men shall know that we are his disciples. (John, 13. 34, 35.) But even the unjust claim our sympathy and our help, for are they not our brethren in Adam? And, accordingly, even though they be our enemies, we must do them good; that we may be like our Heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. 5. 43-48. Comp. Jude, 6, 16. 1 Thess. 3. 11; 5. 15.) And thus the Samaritan who showed mercy to the Jew who was the enemy of his people fulfilled the divine commandment, for on the love of God and our neighbour hang all the law and the prophets.

II. The disciples of Jesus are called to glorify God by their good works.

The assembly of the Anointed Man Jesus has been created to glorify God, like the people of Israel. (Isa. 43. 7; 63. 19.) 'For we are his work, created in the Christ Jesus for good works, which God hath before ordained that we should walk in them.' (Eph. 2. 10. Rom. 15. 6-9. 1 Cor. 6. 20. Phil. 1. 8-11.) It is not for our own glory, therefore, that we work, but for the glory of God, that we may be blameless at the coming of the Lord Jesus (1 Cor. 1. 8. Col. 1. 22, 23. 1 Thess. 3. 13. 1 John, 2. 28. 2 Pet. 3. 14); and be found worthy to partake of the resurrection of the just. (Matt. 5. 12; 6. 4; 14. 31-40. Luke, 21. 36. 2 Cor. 4.

16-18. Phil. 1. 9, 10.) The days of our pilgrimage on earth being short, we must not be weary in well-doing, for we shall soon stand before the judgment-seat of God; wherefore the apostle saith: 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life. And let us not be weary of well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith.' (Gal. 6. 7-10.) For he that soweth to his flesh is dead (Rom. 8. 13), and his works are dead (Heb. 6. 1); but he that soweth to the Spirit shall reap the fruits of the Spirit, namely, the things that shall not pass away with this life. For blessed are the dead who die in the Lord (that is, in his Spirit), for their works do follow them. (Rev. 14. 13. Matt. 25. 31-40.) For as the Christ was sent into the world to glorify the Father as the Faithful Witness by his work, so he sends us into the world as his witnesses, that we may glorify him by our good works as his disciples. 'And hereby we know that we know him,' saith the Spirit, 'if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his Word, in him is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk as he walked.' (1 John, 2. 3-6.) For without the faith that manifests itself by love the disciple is as sounding brass and a tinkling cymbal; for he knows not the Christ, who only manifests himself to him who observes his commandments. (John, 14. 21.) As Paul also testified in writing to Titus, saying: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously,

and piously, in this present age; looking for the blessed hope, and the appearing of the glory of our great God and Saviour the Christ Jesus; who gave himself for us, that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous of good works.' (Tit. 2. 11-14.)

It behoves us, therefore, my brethren, to fulfil the object of our calling, knowing that we shall all stand before the Lord at the last day to give an account of our testimony to him, who gave himself for us, that he might be magnified in our body, whether it be by our life or our death; by living not for ourselves, but for him who died for us. (Phil. 1. 20. 2 Cor. 5. 15.) For as we have been justified by the grace of God through faith without works, we are bound to glorify him by our works; in which case we can say to Jesus as he said to the Holy Father: 'I have glorified thee on the earth. I have finished the work thou gavest me to do.' (John, 17. 4.) And as the Father was glorified in the Son, so shall the Christ be glorified in us (John, 17. 10); and we in him. (2 Thess. 1. 11, 12.) And thus God is glorified in the Assembly, and in the Christ, who is its head, throughout all generations and throughout all ages. (Eph. 3. 21.) We must not, therefore, look back to the world, from which we have been separated at our baptism, and enrolled as soldiers of the Lord Jesus; for 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God' (Luke, 9. 62); for he who builds a tower must first count the cost thereof. (Luke, 14. 28-30.) If the work be in accordance with the will of God, the faithful will be moved by the Holy Spirit to accomplish his will; but if it be not commanded by him, it is a work of the flesh, from which they must abstain.

The Lord judges of our love to himself by our love to his brethren, which is manifested by our works, as he exemplified by the parable of the virgins, in which the character of the professing Assembly is exhibited; for the faithful

disciples whose torches were burning were preparing the marriage feast, and they cried out at midnight, 'Behold the bridegroom cometh, go ye out to meet him' (Matt. 25. 6); while the virgins who were asleep, and whose torches were not burning, although they had oil in them, figure the disciples who walk according to the flesh; that is the unrighteous, who have faith without works, having failed to obey the holy commandment: 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.' (Matt. 5. 16.) By the parable of the sower, also, the Lord hath shown us that he who believes in him as his Saviour, but who walks not after the Spirit, but after the flesh, is unmindful of his calling; for the seed sown in rocky ground typifies the carnally-minded disciples who savour of the things that be of men, and not of God, and who, though they rejoice in the Christ as their Saviour, are still enslaved by the cares of the world; while the seed sown among thorns and briers illustrates the character of the rich who are called to the kingdom of the Christ, but in whose heart his word does not sink down: of whom he hath said, 'It is easier for a camel to go through the eye of the needle than for a rich man to enter into the kingdom of God.' But the seed which is sown in the good ground, that is, in the heart that is sanctified by the Holy Spirit, brings forth fruit, some one hundred, some sixty, and some thirty-fold. (Matt. 13.)

And every good work done by the faithful to their brethren, whether by ministering to their temporal or to their spiritual wants, is done to the Lord, as he hath testified by the parable of the last judgment, saying: 'I was an hungred, and ye gave meat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' (Matt. 25. 35, 36. Comp. Prov. 19. 17.) And they who fail to render a testi-

mony of their faith in Jesus by their love to their brethren, deny him, and he will deny them as his disciples (2 Tim. 2. 13), and he will be ashamed of them at his coming. (Luke, 9. 23-26.) When we relieve the wants of a brother, therefore, we must see our Lord rather than him; for he hath said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' (Matt. 25. 40.) It is this thought that sanctifies the work to us, and to the brother who receives the gift, whose faith is strengthened by seeing our faith manifested by our love to the Lord. And let those who are not rich in this world's goods glorify their Master by giving spiritual meat and drink to their brethren who are hungering and thirsting after righteousness; and their work will be a blessing to their brethren as well as to themselves. (1 Tim. 4. 16.)

As it is the knowledge of the love of the Christ to us that constrains us to obey his law; Paul prayed to God to strengthen the brethren in the inner man, that the Christ might dwell in their hearts by faith, that they might know the love of the Christ to them, which passeth knowledge, and be filled with all the fulness of the love of God. (Eph. 3. 14-19. 2 Cor. 5. 14.) For nothing can separate the brethren from the love of God in the Christ Jesus, so long as they are faithful to him in their walk as his disciples. (Rom. 8. 35-39. John, 14. 21.) And accordingly the Spirit saith: 'He that soweth sparingly shall reap also sparingly: and he who soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye, always having all-sufficiency in all things, may abound in every good work; as it is written, He hath dispersed, he hath given to the poor; his righteousness remaineth for ever. (Comp. Ps. 112. 9.) Now he that ministereth seed to the sower shall minister bread for your

food, and shall multiply your seed sown, and shall increase the fruits of your righteousness; so that ye may be enriched in every thing to all bountifulness, which causeth by means of us thanksgiving to God.' (2 Cor. 9. 6-11.) For the God of mercy hath said: 'Thou shalt open thine hand wide unto thy brethren, to the poor, and unto the needy, in the land.' (Deut. 15. 11.) For 'he who giveth to the poor lendeth to Jehovah.' (Prov. 19. 17.) And our Lord hath said that it is more blessed to give than to receive. (Acts, 20. 35.) Whatsoever we do, therefore, whether in word or deed, let us do all things in the Anointed Man Jesus, so that he may be glorified in us, and we in him, by manifesting his life in our body. (2 Cor. 4. 10.)

III. The opposition of the world.

In the conflict between Zion and Babylon, the faithful brethren who are valiant for the truth will incur the hatred of the teachers of unrighteousness (which is an evidence of their fidelity to the Lord), but they will rejoice in tribulations for his sake, like the apostles; who, when beaten by order of the sovereign sacrificer and the chief rulers of the Jews on account of their testimony to the resurrection of Jesus, departed from their presence rejoicing that they were counted worthy to suffer shame for their Lord. (Acts, 5. 41.) For they thus fulfilled their promise to him when he asked them, saying: 'Are ye able to drink of the cup that I shall drink of? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, but to sit on my right hand and my left, is not mine to give, but to them for whom it is prepared of my Father.' (Matt. 20. 22, 23.) As all things come from God, the persecution of the saints for the sake of righteousness, which is a blessing, comes from him also; for to suffer for him is the highest privilege of the brethren (Mark, 10. 30); as the Lord testified of Paul, saying: 'He is a chosen vessel for me to

bear my name before the nations, and kings, and the children of Israel: for I will show him how great things he must suffer for the sake of my name.' (Acts, 9. 15, 16.) And hence Paul wrote to the brethren, saying: 'Now I rejoice in my sufferings, which I endure for you, and fill up that which is behind of the tribulations of the Christ in my flesh for his body, which is the Assembly.' (Col. 1. 24.) And to the Philippians he said, 'For unto you it is freely given, and that for the Christ, not only to believe in him, but to suffer for his sake' (Phil. 1. 29); for in the midst of a perverse generation they shone 'as torches in the world, in holding the word of life.' (Phil. 2. 15, 16. The apostle Peter testifies also to the tribulations of the saints, 'who are kept by the power of God through faith for salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than the gold which perisheth, though it be tried with fire, might be found with praise and honour and glory at the appearing of Jesus the Christ.' (1 Pet. 1. 5, 7. Comp. 2. 19; 3. 13, 14; 4. 12-14.) The Lord might exempt his brethren from these trials of your faith, but he does not think fit to do so; for 'the disciple is not above his master, nor is the slave above his lord. It is enough that the disciple be as his master, and the slave as his lord. If they have called the master of the house Beelzebul, how much more them of his household?' (Matt. 10. 24, 25.) We should, therefore, glory in tribulations, 'knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed; because the love of God is shed in our hearts by the Holy Spirit which is given unto us.' (Rom. 5. 3-5. Comp. Jam. 1. 2-4.) The tribulations of the saints are the chastisements of a loving Father, and not temporal afflic-

tions and losses, which happen to all men alike. (Matt. 5. 45.) These are the trials of the faithful witnesses whom the Lord loveth, for they are a proof of their fidelity to him as his disciples, which trials must not be confounded with the temptations of the carnal mind; for the former are of God, but the latter are of the flesh. (Matt. 6. 13. Heb. 7. 11-19. Jam. 1. 2, 13.) For all things work together for good to those that love God. (Rom. 8. 28.)

In witnessing for the truth, the faithful follower of Jesus will meet with opposition, not only from the world, but from the modern scribes and pharisees, for his testimony will condemn their traditions; and as Zedekiah rebuked Micah, so will the teacher of iniquity say to him: 'Which way went the Spirit of Jehovah from me to speak unto thee?' (2 Chron. 18. 23.) It was a scandal to the pharisees that the carpenter of Nazareth should presume to teach them the law of Moses, and to reprove them for their apostasy; and their successors are no less offended when a disciple of the Lord questions the truth of their doctrines, and denounces their superstitions. But in these days 'few resist unto blood, striving against sin' (Heb. 12. 4-13); for the sons of light generally manage to steer a middle course, being waverers, whose armour is not proof against the fiery darts of the wicked, although the Lord hath said that it is impossible to serve God and Mammon. (Jam. 1. 6-8.) Of all the works of the righteous, by far the most arduous, therefore, in the general apostasy from the Faith is to witness for the truth as it is in Jesus; and hence the apostle exhorts us to put on the whole armour of God, that we may be able to withstand the wiles of the devil. 'For we wrestle not against blood and flesh, but against principalities and against powers, and against the rulers of this darkness, and against spiritual wickedness in the heavenly places.' (Eph.

6. 10-12.) As a witness for Jesus, the apostle Paul met with opposition from his own people, and from the nations, and from the rulers of the world, and from the false prophets, the wolves in sheep's clothing, who had entered the professing Assembly of the Christ, who are the power of spiritual wickedness. (Acts, 9. 2 Cor. 11. 12-15.) But he defended himself against his enemies like his Master; for 'Is not my word like a fire? saith Jehovah, and like a hammer that breaketh the rock in pieces?' (Jer. 23. 27.) 'But his word was in mine heart,' saith the prophet, 'as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' (Jer. 20. 9.)

The faithful disciple of Jesus will be exposed to the most violent hostility from the unrighteous, especially if he in all things adorn the doctrine of God our Saviour (Titus, 2. 10), for if so, he will not be ashamed of the good news of the Lord Jesus the Christ (Rom. 1. 16. 2 Tim. 1. 8); but will be ever ready to witness for the truth, and to give a reason for the faith that is in him to his brethren who are in the dark, with meekness and fear, by appealing to the word of God. But knowing his own weakness, he does not trust in himself, but in him who will bless his work if it be done in his Spirit and according to his Word; and to him he can come for help in time of need against his foes, as did the ancient prophet who cried, 'Help, Jehovah! for the godly man ceaseth, for the faithful fail from among the children of men. They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak. Jehovah shall cut off all flattering lips and the tongue that speaketh proud things, who have said, With our tongues will we prevail; our lips are our own, who is lord over us?' (Ps. 12. 1-4.) Maligned by the enemies of the truth on account of your fidelity to the law of God, as was the righteous Naboth by the sons

of Belial, yet you must not deviate from it; for to this end were you sent into the world, that you should bear witness to the truth. 'Hearken unto me,' saith God, 'ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.' (Isa. 51. 7, 8.)

Be not shaken, therefore, nor fear what men can do to you, for you believe in the Lord Jesus, and you abide in his Spirit and obey his Word, and bear his reproach, and you will not be ashamed to stand before him at his coming, nor will he be ashamed of you, for you have not denied him, nor sold him for thirty pieces of silver. You remember his word, 'I must work while it is day, for the night cometh when no man can work.' And again, 'Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.' (1 Thess. 5. 8.) Because we know the time in which we are, and that it is the hour to awake out of sleep, for our salvation is nearer to us than when we believed. 'The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the arms of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in concubinage and wantonness, not in strife and envying; but put ye on the Lord Jesus the Christ, and make not provision for the flesh to fulfil its desires.' (Rom. 13. 12-14.) And may the God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of an everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus the Christ, to whom be glory for ever and ever. Amen. (Heb. 13. 20, 21.)

IV. The Justification of the brethren of the Lord by good works.

The saints are justified for everlasting life by faith in the Christ Jesus without works; but it is by their good works that they are justified as his disciples; for they are under his law, which they are bound to observe according to the grace which he has given to them: 'Not being slothful,' as the apostle says, 'but diligent; fervent in spirit, being the slaves of the Lord.' (Rom. 12. 11.)

The righteousness which is by faith in the Anointed Man Jesus saves us from death; and the righteousness which is by good works saves us from falling from the grace of God, and from being cast out of his Assembly; for the Lord has commanded us to observe all things whatsoever he has ordered us to do as his disciples. (Matt. 28. 20. 1 Cor. 9. 21.) For not the hearers of his word are justified in his sight, but the doers thereof (Jam. 1. 23); and thus Abraham, who was justified by faith in the Christ, was justified also by his works, by means of which he became the friend of God; for he walked in the way which God showed him, according to the light which he had received, and he was perfect in his sight. And referring to the testimony of the father of the faithful, the apostle James, in writing to the converted Hebrews, says: 'But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he offered Isaac his son upon the altar? Thou seest how faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled, which saith Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only.' (Jam. 2. 20-24.) Hence to be a friend of God, and to be just in his sight, we must not only believe in his Son, but we must obey his law. The woman who washed

our Saviour's feet with her tears was justified by her faith and by her works, for she had the faith that displays itself by love, and she received a testimony that her sins were pardoned. (Luke, 7. 38 ; 6. 44, 45.) By faith in Jesus the saints are the adopted sons of God ; but it is by their works that they are his beloved sons ; and when they fail to manifest their faith by their works, their faith is vain, and they fall from his grace, and are expelled from his Assembly as unprofitable servants, who dishonour their Master. For their profession of faith will not avail to save them from the judgment of God, as the apostle testifies, saying : 'Do not rich men oppress you, and draw you before the judgment-seats?' (Comp. 1 Cor. 6. 1.) 'Do they not blaspheme the worthy name by which ye are called? If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbour as thyself, ye will do well. So speak ye, and so do as they that shall be judged by the law of liberty : for he shall have judgment without mercy that hath showed no mercy : mercy glorieth against judgment. What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?' (Jam. 2. 6–8, 12, 14.) This doctrine is not opposed to that of Paul, who spoke of the justification of sinners by faith without works for everlasting life ; whereas James testifies of the justification of God's children by their good works ; showing that the faith of him who lives according to the flesh cannot save him from the judgment of the Lord ; for avarice is one of the sins for which the saints are judged and cast out of the Assembly of God. For he who shows no mercy to his poor brethren shall be judged without mercy ; for mercy glorieth against judgment, because the merciful do not exact all that the law entitles them to demand of their brethren ; which doctrine is illustrated by the parable of the king who called his slaves to account to

him for what they owed him. (Matt. 18. 21–35.) The unjust stewards, who wore gold rings, and were dressed in goodly apparel, blasphemed the name of the Christ by which they were called, who judged them without mercy, for they had not shown mercy to their brethren according to his commandment. (John, 13. 34, 35.) Wherefore the apostle John exhorts us, saying, 'Little children, let us not love in word, neither in tongue, but in deed and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him' (1 John, 3. 18, 19); for 'perfect love casteth out fear' (1 John, 4. 18), that is, the fear of God's judgment on the disobedient; for the love, and the fear of God are the motive powers which constrain us to obey his holy law. 'But to this man,' saith Jehovah, 'will I look, even to him that is pure and of a contrite spirit, and that trembleth at my word.' (Isa. 66. 2. Comp. Acts, 9. 31. Eph. 5. 21.) 'For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil.' (1 Pet. 3. 12.)

The brethren of Jesus who have the righteousness which is by works have the assurance of being God's children; for Peter, after enumerating God's gifts to the saints, adds: 'If these things be in you, and abound, they make you that you shall neither be idle nor unfruitful in the knowledge of our Lord Jesus the Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was cleansed from his former sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be made unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus the Christ.' (2 Pet. 1. 8-11. Comp. 1 John, 3. 18-19.) And the apostle Paul charges the saints that are

rich in this world, 'That they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold of that which is really life.' (1 Tim. 6. 17-19. Comp. Gal. 6. 7, 8. 2 Thess. 2. 16, 17.) To which we may add the testimony of John, who says: 'We know that we have passed from death unto life, because we love the brethren. He that loveth not [the brethren] abideth in death.' (1 John, 3. 14.) And hence also it is written that he that hateth his brother hath not seen the Christ, nor known him, for 'he that hateth his brother is in darkness, and walketh in darkness' (1 John, 2. 11. Comp. 1 John, 3. 15); for the Christ does not abide in his heart by faith. 'Hereby we have known love,' saith John, 'in that he (the Christ) laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?' (1 John, 3. 15-17. Comp. Lev. 18. 19. Rom. 13. 8, 9.) How shall he look on his Saviour at the last day whom he has denied before men and angels? (1 Tim. 5. 21.) Has not the Lord said, 'When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed, in that they cannot recompense thee in the same manner; for the same shall be rendered to you at the resurrection of the just.' (Luke, 14. 13, 14.) For on that day we who are poor, and who have nothing to offer in return to him who has invited us to the feast, shall eat bread in the kingdom of heaven.

In the Assembly of the Christ the brethren are stimulated to perform good works by the love of God, and by

the fear of falling from his grace; and not by the hope of obtaining a higher standing in heaven. Our good works are done to glorify God, and not that we may be glorified by them; if not, they are works of the flesh, and sinful in his sight. We should abound in the work of the Lord, that we may be justified as his disciples, and lay hold of that which is really life, namely, to live in communication with him by means of his Spirit and his Word. This thought should reign supreme in the heart of the faithful, and stimulate them to obey the law of God. It is true that all who believe in the Anointed Man Jesus shall wear the crown of the just at the last day; but only those who are justified by their works will be found worthy to walk in white. In the dead assembly of Sardis, there were but few disciples who had not defiled their garments by sin, of whom the Lord said, 'They shall walk with me in white, for they are worthy.' For although all who are washed in his blood are clean every whit, and shall wear white robes on that day, it is certain that many will be found unworthy of their heavenly calling, in so far as regards their works of mercy. (Rev. 3. 4, 9.)

The believer in Jesus need not be troubled on his deathbed about his salvation, but he will feel remorse in case he has not worked while it was day, that he might be justified by his works, and be found worthy of the inheritance of the saints in light. The character of the assembly at Laodicea was displeasing to the Lord, who said, 'I know thy works that thou art neither cold nor hot; I would thou wert cold or hot.' Had they known that they were cold, they would have sought to do good works while it was day, but being lukewarm, they were self-righteous, and thought they needed nothing. (Rev. 3. 14-18. 2 Cor. 5. 13.) The Lord Jesus did not love that assembly, for he only loves them who are his disciples in deed,

and not in name only. (John, 8. 31 ; 15. 8.) 'Therefore, my beloved brethren,' says Paul, 'be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' (1 Cor. 15. 58.)

CHAPTER XIII.

THE SECOND COMING OF THE CHRIST TO HIS KINGDOM.

I. THE signs which shall precede the Lord's coming in glory.

II. The Assembly must be prepared to receive the Lord Jesus when he shall come again in the glory of his Father.

I. The Lord Jesus came for the first time to his kingdom when he rose from the dead, and manifested himself to his disciples as the King and Saviour of his people; and he will appear again at the end of the age in the clouds of heaven to receive his brethren to himself in the city of God, as he hath promised, saying: 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and when I shall have gone and prepared a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.' (John, 14. 2, 3.) 'For the Son of man shall come in the glory of his Father with his angels; and then he shall render to every man according to his works.' (Matt. 16. 27. Comp. 25. 31-46. Acts, 1. 11. 1 Thess. 4. 16. 2 Thess. 1. 7. Heb. 9. 28. Rev. 1. 7.)

Now, although we are ignorant of the times and the seasons of the Lord's coming in glory, we know the signs which shall precede it; for they are recorded for our edification in the book of the prophet Matthew, in which it is written, that 'Jesus went out, and departed from the sacred place: and his disciples came to him for to show him the buildings of the sacred place. And Jesus said

unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the age? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am the Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for the sake of my name. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall grow cold. But he that shall endure unto the end, the same shall be saved. And this good news of the kingdom shall be preached in all the earth as a testimony unto all nations: and then shall the end come.' (Matt. 24. 1-14.)

One of the signs which shall immediately precede the second coming of the Christ will be the persecution of the saints by the nations at the end of the age, but he has promised that they who shall endure to the end shall be saved; that is to say, the saints who shall be on the earth at the second coming of our Saviour shall be delivered from the hands of their enemies. For 'He shall send his angels with a great voice of a trumpet, and they shall gather together his elect from the four winds, from one end of

heaven to the other.' (Matt. 24. 31. Comp. 1 Cor. 15. 51, 52. Phil. 3. 20, 21. 2 Thess. 1. 5-7.)

Having announced the things that must come to pass concerning the Israel of God previous to his coming, our Lord proceeds to answer the question of his disciples respecting the time of the destruction of the Temple of Jerusalem and the tribulation of the kingdom of Israel, saying, 'When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, whoso readeth let him understand. Then let those who be in Judæa flee unto the mountains: let him who is on the house-top not come down to take anything out of his house; neither let him who is in the field return back to take his clothes. And woe unto those that are with child, and to those that give suck in those days! But pray that your flight be not in the winter, neither on the sabbath-day: for there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened there should no flesh be saved; but for the sake of the elect those days shall be shortened.' (Matt. 24. 15-21.)

The Lord here warns his disciples to flee from Jerusalem, which was to suffer the last judgment of God, according to the testimony of the prophet Daniel, who foretold the coming of the Christ, and the great tribulation of Israel, and their salvation, saying: 'And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' (Dan. 12. 1. Comp. 1 Pet. 4. 17.) For the days of their tribulations shall be shortened, because they are an elect people, who are beloved on account of the fathers, and are blessed

with an everlasting blessing, according to the covenant which God made with Abraham. (Gen. 12. 1-4. Deut. 4. 37; 7. 8, 9. Mark, 13. 20. Acts, 3. 19-26. Rom. 9. 4, 5; 11. 25, 26.)

Our Lord having answered the first question of his disciples, he now resumes his prophetic discourse concerning his Assembly, showing more particularly the things that must come to pass in the latter days of the dispensation. 'Then if any man shall say unto you, Lo, here is the Christ, or there; believe it not; for there shall arise false Christs and false prophets, and shall show great signs and miracles, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be: for wheresoever the carcase is, there will the eagles be gathered together.' (Matt. 24. 23-28.)

The false Messiahs and the false prophets are the followers of the man of sin, the Antichrist, whom the Lord shall destroy with the breath of his mouth (2 Thess. 2. 1-12), when the final judgment of the world by fire, which was typified by the destruction of Jerusalem by the Assyrians, shall be consummated. (2 Chron. 36. 14-21. Jer. 7. 32-34.)

The elect of the nations having been called to everlasting life, the Lord will then call the children of Israel to his kingdom, when the miraculous light, which is the sign of the Son of Man, shall appear with the suddenness of a meteor illuminating the heavens, and eclipsing the sun by its brightness. (Luke, 9. 26.) This is the day-star from on high, the glory of our great God and Saviour the Christ Jesus. (Titus, 2. 13.) For the Lord hath said, that 'Immediately after the tribulation of those days shall the sun be darkened,

and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall the sign of the Son of Man appear in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.' (Matt. 24. 29, 30.) Accordingly after the tribulation of Israel has ceased, and they are called to the kingdom of God (ver. 21, 22), all the kingdoms of the earth shall be subject to the Christ, and acknowledge him to be the Lord, for he will come to judge the living and the dead. (Matt. 25. 31-46. Rev. 11. 15.) For all the powers of the earth shall vanish at his presence: the last sign of which shall be his angels, who shall come and gather together his elect from the four winds, from one end of heaven to the other. 'Now learn the parable of the fig-tree,' saith the Lord. 'When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, no, not even the angels of heaven, nor the Son, but my Father only.' (Ver. 31-36. Comp. Mark, 13. Luke, 21. 5-33.)

The destruction of the Temple of Jerusalem, and the great tribulation of God's ancient people and their dispersion among all nations, and the apostasy of the saints from the Faith through the teaching of false prophets, and the persecution of the faithful witnesses to the truth, are accomplished facts; but there are still certain things which must come to pass immediately before the coming of our Lord, namely: 1. The preaching of the good news to all the nations as a testimony; 2. The manifestation of the Man of sin and the persecution of the saints by the

nations; 3. The calling of the children of Israel; until which time the house of Israel and the Israel of God are preserved as living witnesses for the Christ, when they shall both unite and form one body, to receive him at his coming to his kingdom in glory at the last day.

II. The Assembly of the Christ must be prepared to receive him at his coming.

Our Lord having shown us the signs which shall precede the day of his coming, it behoves us to consider whether we are prepared to receive him as the Judge, for he shall come as a thief in the night to those who are asleep; but the saints who are waiting to receive him with their torches burning, will cry: 'Behold the Bridegroom cometh, go ye out to meet him.' (Matt. 25. 1-13.) For as the Christ has gone to prepare a place to receive us, we must be prepared to enter it; but the apostates from the faith are walking in darkness, and whatever may be their pretensions to sanctification, they are not prepared to meet him, for they are not anointed by his Word. (1 John, 2. 20-28. Phil. 1. 10. 1 Thess. 2. 19, 20; 3. 13. Rev. 14. 12; 19. 6, 7.) They are not of the Assembly of the Anointed Man Jesus, which is his body, having one Faith and one Lord, who are waiting patiently in sanctification and hope as the bride of the Lamb for his coming in glory.

The apostle Peter, writing to the converted Hebrews of the dispersion of the second coming of the Christ, says: 'Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack, as some men count slackness, in accomplishing the promise, but is long-suffering to you, not willing that any should perish, but that all should come to conversion. (Comp. Acts, 3. 19-21, 25, 26. Rom. 11. 25, 26.) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with

fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless. And account the long-suffering of our Lord salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest to their own destruction.' (2 Pet. 3. 9-16. Comp. Heb. 5. 11.)

Our Lord has given to every man his work till he return (Mark, 13. 34), which the faithful should hasten by preaching the Word of salvation to all nations, and by restoring the Assembly, which is his body, that it may be prepared to receive him as his bride at his coming. But we cannot pray for the coming of the Lord, inasmuch as it is to be the day of judgment of the wicked; but we should pray that we may be found by him in peace, and without spot and blameless in that day. We all wish to be delivered from the earthy house, our body of humiliation in which we groan, being desirous to be clothed with the body of our glory; but there is a great difference between wishing for this consummation and praying for it; for we can only pray for those things which are in accordance with the will of God. We must wait patiently, therefore, in our body of humiliation, in which we are commanded to glorify God by our testimony in the midst of a wicked and perverse generation,

shining as lights in the world, by holding the Word of life. (Matt. 5. 14; 25. 16. Phil. 2. 15, 16.) It is true that when the Lord said to his beloved disciple, 'Surely I come quickly,' the prophet, speaking in the Spirit, answered, saying, 'Amen, come, Lord Jesus' (Rev. 22. 20), and like him we say, Thy will be done: even so come, Lord Jesus, when thou wilt to deliver thy brethren from their enemies, and to judge the world in righteousness; and although thousands of years may elapse before that blessed day, yet thou shalt come quickly, O Lord; for with thee a thousand years is as one day. For we must recollect that we are invited as guests to the marriage-supper of the Lamb, and are commanded to call sinners to come; but we cannot invite the Lord of the feast to come to it, for he only who calls the elect knows when it is ready. And the faithful brethren who walk in the Spirit of the Son of Man know that this is the time of his long-suffering with the wicked, and that his delay is a mercy to them, inasmuch as their judgment has not yet commenced, for they are now asleep in prison, unconscious of their doom; and accordingly we leave it to God to vindicate his righteousness at the day and hour he has established in his counsels from all eternity. For 'Behold he cometh with clouds, and every eye shall see him, and they also that pierced him: and all the tribes of the earth shall wail because of him. Even so, Amen.' (Rev. 1. 7.)

Doubtless the apostles looked for the day of the Lord, and longed for it as anxiously as we do, but they did not pray for it; for they knew that on the day of the death of their body they would see their Saviour; for the soul which is separated from the body, and asleep in the heavenly tabernacle, is unconscious of its existence; so that the saint feels truly that the day of the Lord is always at hand (Phil. 4. 5), and, like the Psalmist, he says, 'My soul, wait thou only upon God; for my expectation is from him.

(Ps. 62. 5.) Hence Paul did not pray for the coming of the Christ, but that he might glorify him by his testimony as his disciple (Phil. 1. 19, 20). And though suffering the most cruel persecution, the twelve apostles prayed for grace to preach the good news of the Lord Jesus to the elect, and not for his coming to deliver them from their enemies. 'For it is a good thing,' saith the Spirit, 'that a man should both hope and patiently wait for the salvation of Jehovah.' (Lam. 3. 26.) We should therefore walk in the Spirit and wait patiently for the coming of the Christ in glory (2 Thess. 3. 5. Rom. 8. 23-25. 1 Cor. 1. 7. Heb. 6. 12-15; 11. 36-40; 12. 1-3. Jam. 5. 6-8. Jude, 20, 21. Rev. 2. 19); which is as certain and as near to each one of us as is the death of our body; but, alas! how few do realise the fact! Would to God that we felt the awful responsibility of standing before the Son of Man at his coming, knowing that our salvation is nearer now than when first we believed in him as our Saviour!

The speedy return of the Lord Jesus to his Assembly was not taught by the apostles, who knew the signs that should precede it. (2 Thess. 2.) But there is another delusion connected with the coming of our Lord; for there are some carnally-minded believers at the present day who look for the coming of Jesus to establish a temporal kingdom that shall last for a thousand years, in which they hope to reign with him on the earth. But instead of indulging in extravagant speculations, founded on a false interpretation of Scripture, it would be more edifying to the brethren to prepare them to receive the Lord Jesus at his coming by exhorting them to observe all things whatsoever he hath commanded. (Matt. 28. 20.) The temporal reign of the Christ was the hope of the disciples of our Lord previous to their conversion, and for which he rebuked Peter, saying: 'Get thee behind me, Satan: thou art an offence unto me: for thou savourest not

of the things that be of God, but those that be of men.' (Matt. 16. 23.) But when Peter was a Christian he strengthened the brethren, and testified for another kingdom, saying: 'Blessed be the God and Father of our Lord Jesus the Christ, who according to his abundant mercy hath begotten us again for [to have] a living hope by the resurrection of Jesus the Christ from the dead, for an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.' (1 Pet. 1. 3-5.) Now, as there is but one faith, so there is but one resurrection of the dead and one inheritance of the saints in glory; which is not for a thousand years, but for ever. Beware, then, my brethren, of the idle and barren speculations of the prophets who prophesy lies in the name of the Lord, and who are prophets of the desire of their own heart. 'Behold, I am against the prophets, saith Jehovah, that use their tongues and say, He saith.' Do not therefore believe those who look for the immediate coming of our Lord, and for a millennial paradise on earth, which, like every other device of Satan, is calculated to cause the child of God to stumble and to depart from the faith of the righteous; for the false prophets speak in words of man's wisdom, and not in the words which the Holy Spirit teacheth. But in order to show the error of the deceivers of God's people, who by their false interpretation of the prophecies cause doubts to arise in many hearts; and who, like Philetus and Hymenæus, overthrow the faith of some of their brethren, we subjoin the following rules for the guidance of the faithful in reading the Holy Scriptures:—

1. The object of prophecy. 'I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they

spring forth I tell you of them.' (Isa. 42. 8, 9. Comp. Isa. 41. 22, 23; 48. 5; Ezek. 24. 24; John, 13. 19; 14. 29; 16. 4.)

2. Prophecy can only be interpreted by the prophets. 'And Joseph said unto them, Do not interpretations belong to God?' (Gen. 40. 8. Comp. Deut. 29. 29; Dan. 2. 14; 8. 15, 16; Luke, 24. 25-27, 45, 46; John, 14. 26.)

3. The faithful cannot accept the human interpretation of prophecy, which is a profanation of the name of the Lord. 'Knowing this first, that no prophecy of the scripture is of any private interpretation. For prophecy never came at any time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.' (2 Pet. 1. 20, 21. Comp. Deut. 18. 20; Jer. 14. 14, 15; Ezek. 11. 1-3; 12. 22-28; Amos, 3. 7.)

4. But the faithful should read the visions, and await for their accomplishment with humility, patience, and hope. 'And Jehovah answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.' (Hab. 2. 2-4. Comp. Dan. 12. 12, 13; Matt. 24. 35; Luke, 1. 20; 2 Thess. 2. 1-3; 2 Pet. 3. 3, 4; Rev. 1. 3.)

As all the prophecies and types of the old covenant which refer to the present dispensation have been interpreted for our edification by the Lord and his apostles, we must beware lest we fall into the sin of the false prophets, who prophesy lies in the name of God, and deceive his people. (Ezek. 11. 1-3; 12. 21-28.) The prophecies which are not yet fulfilled are therefore mysteries which shall be revealed in due time, for the visions shall speak at the end

of the age; for the Lion of the tribe of Judah is alone worthy to open the book which he holds in his right hand as the Lord of all, and which is sealed with seven seals. (Rev. 5. 1-5.) There is a God in heaven, saith the prophet, that revealeth secrets, but we know not the times and the seasons, for who can estimate the period which must elapse from the destruction of the Temple of Jerusalem to the second coming of our Lord, of which the prophet speaks, saying, 'Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days.' (Dan. 12. 12.) And who can explain to us the meaning of the seven seals, and the seven trumpets, and the seven vials; or calculate the period signified by the one thousand two hundred and sixty days of the Apocalypse? There is but one faith to which we must adhere, therefore, regardless of the arbitrary interpretation of prophecy by uninspired men, who, like the sons of Sceva, unscrupulously lay claim to the possession of a gift which they have not received from God.

Finally, my brethren, we know that the Lord Jesus shall come again in glory according to his promise to receive us unto himself, when his bride shall drink of the water of life freely. (Rev. 22. 17. Matt. 25. 46. Titus, 1. 2; 3. 7. Jude, 21.) For 'the Christ was once offered to bear the sins of many; and unto those that look for him shall he appear the second time without sin for salvation.' (Heb. 9. 28. Comp. Rom. 8. 3.) But of that day and hour knoweth no man; but this we know for certain, that, when all the elect are called, the Lord will come to the marriage-supper, and that the faithful brethren who are waiting and working for him will be prepared to receive him; for 'Behold,' saith the Lord, 'I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' (Rev. 16. 15. Comp. 2 Cor. 5. 3. Rev. 3. 17; 22. 14.) Having, therefore, faith in

the promise of an inheritance in glory, let us walk in the Spirit and observe God's holy law as his adopted sons and the brethren of our Lord and Saviour Jesus the Christ, according to the exhortation of Paul to Timothy. 'I give thee charge,' saith he, 'before God, who endueth with life all things, and the Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment without spot, unrebukeable, until the appearing of our Lord Jesus the Christ [appearing]: which shall show in its times the blessed and only Sovereign, the King of those who reign, and the Lord of those who command; who only hath immortality, dwelling in a light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.' (1 Tim. 6. 13-16.)

CHAPTER XIV.

THE RESURRECTION OF THE DEAD.

'*I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.*' (John, 11. 25.)

I. It is announced by the prophet Daniel and by the Lord Jesus.

II. The doctrine of the resurrection of the saints is expounded by the Apostle Paul.

III. The new Jerusalem, the glorified Assembly of the Christ.

I. When the saints cease to live in the flesh their bodies return to their original dust, and their souls are taken to paradise to sleep with the Lord till the last day, when he shall bring them to the earth and awaken them from sleep and shall clothe them with incorruptible bodies, and take them up again from the earth to dwell with himself for ever in glory. This is the resurrection or the raising again of the just who believe in the Lord, who is our life, and our rest, and our hope of glory, for he hath said, 'This is his will who sent me, that of all which he hath given me I should lose nothing, but should raise it again at the last day. For this is my Father's will, that every one that seeth the Son, and believeth in him, may have everlasting life: and I will raise him again at the last day.' (John, 6. 39, 40.) The Lord Jesus is himself the first-fruits of those that

sleep; for he is the first man whom God hath awakened from the dead and taken up to heaven in a glorified body; and his resurrection is the earnest of our resurrection. 'Knowing,' saith the Apostle Paul, 'that he who awakened the Lord Jesus shall awaken us also by Jesus, and shall present us with you.' (2 Cor. 4. 14. Comp. 1 Thess. 4. 14-18.) In his answer to the Sadducees, who denied the resurrection, our Lord showed that the immortality of the souls of the saints was witnessed by the law of Moses. 'But as touching the resurrection of the dead,' said Jesus, 'have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' (Matt. 22. 31, 32. Exod. 3. 6.)

But God did not clearly reveal the resurrection of the dead at the last day, till he spoke to Israel by the prophet Daniel, saying: 'And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.' (Dan. 12. 1-3.) In this prophecy Jehovah announced the Christ as the deliverer of the rebellious nation from the great tribulation at the end of the age (Acts, 3. 19-26. Rom. 11. 25, 26); when many of the children of Israel who sleep in the dust, that is, whose bodies are dead, shall awake, some to everlasting life, and some to everlasting shame and contempt. Accordingly the resurrection of the dead was the hope of the faithful remnant of Israel (Acts, 26. 6-8); which hope was confirmed by the

Lord Jesus, who said unto his disciples: 'He that heareth my word and believeth him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man (*i. e.* the Christ). Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto a resurrection of life; and they that have done evil unto a resurrection of judgment.' (John, 5. 24-29.) In this discourse Jesus tells his faithful disciples that they have everlasting life, and that they shall not come into judgment, and that the hour was at hand when the good news should be announced to the nations, and the dead should be called to life; and, finally, that the hour was coming when all those whose bodies were dead shall come forth, some for a resurrection of life, and some for a resurrection of judgment. (Matt. 16. 18; 26. 31-46.) And speaking to Martha of the resurrection of her brother Lazarus, Jesus said: 'I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live.' (John, 11. 25.) Jesus is the resurrection, for he will awaken all who believe in him at the last day; and he is the life, for he has given his life to his brethren (John, 4. 14; 10. 28; 17. 2; 6. 51), which life is everlasting; and as he was glorified by the resurrection from the dead (John, 12. 23, 28; 13. 31. Acts, 2. 36. Luke, 24. 26. Rom. 1. 4), so shall we be manifested with him in glory by the resurrection at the last day. For the Christ is in us by virtue of his life which he hath given to us, and he is our hope of glory. (Col. 1. 27. 2 Thess. 2. 16, 17, 18. Eph. 1. 17, 18. 1 Tim. 1. 1. Rom. 8. 23-25.)

The prophet Daniel announced the resurrection of the people of Israel, but Jesus revealed the resurrection of the dead of all nations; for he brought everlasting life and incorruptibility to light when he was raised from the dead; for he said unto his disciples: 'Because I live, ye shall live also.' (John, 14. 19.) 'I am he that liveth, and was dead; and behold, I am alive for evermore; and have the keys of death and of the abode of the dead.' (Rev. 1. 18.) Therefore, saith Paul, 'we in the Spirit wait for the hope of righteousness (or of the righteous) by faith.' (Gal. 5. 5. Comp. Rom. 15. 13; Eph. 4. 14.) Knowing that God who awakened again the Lord Jesus shall awaken us also by Jesus, who is our hope of glory, at the last day.

II. The doctrine of the resurrection of the saints is expounded by the Apostle Paul.

'Now,' says Paul, 'if it be preached that the Christ awoke from the dead, how say some among you that there is no resurrection of the dead? But if there be no awakening of the dead, then the Christ hath not been awakened: and if the Christ be not awakened, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he awakened the Christ; whom he awakened not, if so be that the dead awake not. For if the dead awake not, then is not the Christ awakened; and if the Christ be not awakened, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in the Christ are perished. If in this life only we have hope in the Christ, we are of all men most miserable. But now is the Christ awakened from the dead, the first-fruits of those that sleep. For since by man is death, by man is also the resurrection of the dead. For as in Adam all die, even so in the Christ shall all be made to live. But every man in his own order, the Christ the first-fruits; afterwards they that are the Christ's at his coming.' (1 Cor. 15. 12-23.)

There were some unbelievers in the professing assembly at Corinth who denied the resurrection; but the apostle shows that the resurrection of Jesus from the dead is a type and an earnest of the resurrection of the saints at the last day; for when the body of Jesus died on the cross his soul ascended into paradise, and when it returned again to his body, God raised him from the dead and took him up again into heaven in a glorified body as the Lord of all. Thus also our body shall return to the dust, but the disembodied soul shall sleep in the heavenly tabernacle till the last day; for Jesus said to the malefactor on the cross: 'To-day shalt thou be with me in paradise.' For when the body dies, the souls of the saints enter into their rest (1 Thess. 4. 14); but they do not enter into the glorified state till the last day, when they shall all wear the crown of the just; for the reward is not of works which are the evidence of our faith, but of grace. (Matt. 6. 4; 10. 41; 20. 1-16. Luke, 14. 14. 2 Tim. 4. 8. Jam. 1. 12. 1 Pet. 5. 4. Rev. 2. 10.) For in the new creation One Man only has the pre-eminence,—the last Adam, the Anointed Man Jesus, for 'He is the head of the body, the Assembly: who is the beginning, the first-born from the dead; that among all he might have the pre-eminence.' (Col. 1. 18. Comp. Col. 1. 15. Rom. 8. 29. 1 Cor. 15. 45, 47.)

The next point to which the apostle draws our attention is the nature of the body which we shall have in the glorified Assembly of the Lord, on which subject he dwells at some length, in order to refute the erroneous doctrine of the resurrection of the flesh, which was taught by certain heretics, who neither knew the scriptures nor the power of God. And this he does by comparing the body which we have received as children of Adam with that in which we shall be manifested as sons of God in the new creation, in which there is neither male nor female; for as we have borne the image of the earthy man in this dispensation, so shall we bear the image

of the heavenly in the new Jerusalem; for the Lord hath said that the sons of the resurrection shall have bodies like unto the angels. Accordingly, the apostle expostulated with the false prophets who believed in the resurrection of the flesh, and who asked, 'How are the dead awakened? and with what body do they come?' To whom he replied: 'Fool, that which thou sowest is not made to live except it die: and that which thou sowest, thou sowest not the body which shall be, but bare grain, it may chance of wheat, or of some other. And God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh; for there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory. So also is the resurrection of the dead; it [the body] is sown in corruption, it is raised in incorruption. It is sown in dishonour; it is awakened in glory: it is sown in weakness; it is awakened in power. It is sown a natural body; it is awakened a spiritual body. If there is a natural body, there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam a Spirit giving life. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man of the earth is earthy; the second man is from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, because flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruptibility.' (1 Cor. 15. 35-50.)

As the grain of wheat which is sown in the ground is transformed into a plant entirely different from the body which was sown, so it is in the resurrection of the dead; for the body of the saint which is sown in corruption as a child of Adam, is raised in glory as a son of God. The image of the earthy man, that is, the body of the flesh, returns to the dust from which it was made, and in the resurrection the saint is clothed with an incorruptible body like unto that of the angels. And we who have this hope groán in the Spirit, waiting for the promise to the sons of God and the sons of the resurrection, namely, the deliverance from our body of humiliation. 'For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we wait with patience for it.' (Rom. 8. 24, 25. Comp. Eph. 4. 14.) Thus Paul, speaking of his deliverance from the body and of his hope of the resurrection, testifies, saying, 'For we know that if our earthy house, which is a tabernacle (tent) is dissolved, we have of God in the heavens a building, an everlasting house, which is not made with hands. For in this tabernacle we groan, earnestly desiring to be clothed with our house which is from heaven: if so be that being clothed we shall not be found naked.' (2 Cor. 5. 1-3.) The apostle knew that if his body, which he calls a tent, returned to the dust, he had a dwelling-place in heaven, prepared for him by the Lord Jesus, in which he longed to be; for he groaned in the flesh, and desired to be clothed with a glorified body like unto the body of the Lord at the resurrection of the dead; for it is plain that the saints shall appear at the resurrection of the dead in angelic bodies, as the Lord testified to the Sadducees, saying, 'The children of this age marry and are given in marriage; but they who shall be accounted worthy to obtain that age, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are like unto the angels, and are

sons of God, being sons of the resurrection.' (Luke, 20. 34-36. Comp. Gal. 3. 26.)

What an angel's body is like we cannot tell; but this we know, that it is like the glorified body of Jesus, in which body we shall be manifested at his coming, as John testified, saying, 'Beloved, now are we children of God; and that which we shall be has not yet been manifested: but we know that when he shall appear we shall be like him; because we shall see him as he is.' (1 John, 3. 2.) For the saints are predestinated to be conformed to the image of the Son of God, both in this age and in the age to come (Rom. 8. 29. Matt. 26. 26. John, 17. 22); for 'we all, who with open face reflect as a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.' (2 Cor. 3. 18. Phil. 3. 20, 21.) For when the Christ, who is our life, shall appear, then shall we also appear with him in glory. (Col. 3. 4. Comp. Rom. 8. 18.) But as it was in the church at Corinth, so it is in the present day, for, notwithstanding the clearest testimony of the Scriptures, many heretics still believe in the resurrection of the flesh; and that the departed saints are now in the full enjoyment of the happiness of the blessed, for they say that Moses and Elijah were actually present on the mount of transfiguration, although the Scripture testifies that it was a vision. Others, again, say that Jesus was manifested in the flesh when he rose from the dead, and that the saints shall be manifested in the flesh at the last day; but this is false, for it is written that he was manifested in flesh (John, 1. 14. 1 Tim. 3. 16. 1 John, 4. 2); and though his body was the same that had died on the cross, yet it was no longer subject to the laws of matter. The hope of a carnal resurrection of the dead is entertained chiefly by those who are ignorant of the Scriptures; and as it savours of the things that be of man, and not of God, it is willingly accepted by the carnally-minded, who believe that the departed saints are now in

the flesh as men and women in heaven, and that all the children of believers are transformed into cherubs. This in effect is to teach that the resurrection of the dead is already past, which is plainly contrary to God's Word. (2 Tim. 2. 18.) It is true that John heard the souls of those that were slain for the word of God cry, 'How long, O Sovereign, holy and true, dost thou not judge and avenge our blood on those that dwell on the earth?' (Rev. 6. 10.) But in reading the Revelation of John we must not forget its symbolical character, and that consequently it cannot be interpreted literally. That the departed saints are now asleep, and that they are not cognisant of what passes on earth, is certain, for if they were, they would rejoice over the conversion of their brethren more than the angels in heaven. (Luke, 15. 7-10. Comp. 1 Cor. 4. 9. 1 Tim. 4. 21.)

Now, with respect to the saints who shall be on the earth at the last day, the apostle says, 'Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall awake incorruptible, and we shall be changed.' (1 Cor. 15. 51, 52.) As he also wrote to the saints at Philippi, saying, 'Our citizenship is in heaven; from whence also we expect as the Saviour the Lord Jesus the Christ: who shall change the body of our humiliation, that it may be fashioned like unto the body of his glory, according to the power whereby he is able to subdue all things to himself.' (Phil. 3. 20, 21.) 'For this corruptible must put on incorruption, and this mortal must put on immortality. So, then, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (Comp. Isa. 25. 8.) O death, where is thy sting? O death, where is thy victory? The sting of death is sin; and the strength of sin is the law. (Comp. Gal. 3. 10.) But thanks

be to God, who hath given us the victory through our Lord Jesus the Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' (1 Cor. 15. 53-58.)

Finally, the apostle consoles the saints for the loss of their brethren who have departed this life, saying, 'I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so those who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in the Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words.' (1 Thess. 4. 13-18.) At the last day the souls of the saints who sleep in Jesus shall be awakened, and they shall appear first on the earth in glory, and at the same moment the bodies of the saints who are alive shall be transformed, and both together shall be caught up from the earth to meet the Lord, and to witness the judgment of the rebellious angels, and the workers of iniquity. (1 Cor. 6. 3. Rev. 2. 26-28; 3. 21.) For as Jesus was raised again from the dead by God and taken up in glory into heaven, so shall they who sleep in him be raised again and taken up into heaven by him who is their hope of glory, at the last day. 'Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth in within the veil; whither Jesus is entered for us as the forerunner' (Heb. 6. 19): so that when the body dies the believer can

say, like our Lord, 'Into thine hands I commit my spirit: thou hast delivered me, O Jehovah, God of truth.' (Ps. 31. 5.)

The moment we expire we shall find ourselves in the presence of our Lord, and shall see him face to face, for the disembodied soul while asleep in paradise is unconscious of existence. And as we fall asleep in the Lord, so shall we be awakened by him with the consciousness of our pre-existence, and of our testimony as his witnesses when in the flesh; for the Spirit saith, 'Blessed are the dead who die in the Lord, that they may rest from their labour: for their works do follow them.' (Rev. 14. 13. Comp. Matt. 25. 31-40.) For the day of the Lord is a day of judgment for the saints as well as for the workers of iniquity, for 'We must all appear before the judgment-seat of the Christ,' saith the Spirit, 'that every one may receive according to that he hath done by means of the body, whether it be good or bad' (2 Cor 5. 10); for God hath appointed his Son to be the judge of the living and of the dead. (John, 5. 22, 27. Acts, 10. 42. 1 Tim. 5. 24, 25. 1 Pet. 4. 5.) The unfaithful disciples who walk not after the Spirit, but according to the flesh, will feel the remorse of a guilty conscience on the day when they shall see their Saviour face to face, as did Peter when he denied his master; while those who have walked in his Spirit, according to the measure of their knowledge of the truth, will rejoice to see him whom they loved and honoured by their works during their lives on earth. It is then, also, that the ministers of the apostate sects shall be judged, because 'the fire shall try every man's work of what sort it is.' And 'if any man's work shall abide which he hath built on the rock he shall receive a reward.' (1 Cor. 3. 14.) Therefore saith the apostle, 'Judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every

man have his praise of God.' (1 Cor. 4. 5. Comp. Matt. 25. 31-40.) Paul had the testimony of a good conscience as a faithful witness to the truth against which he could do nothing (2 Cor. 13. 8. Comp. 2 Cor. 1. 12; 4. 2. 2 Tim. 1. 3. Heb. 13. 18), nevertheless he says, 'I am not justified on that account: he who judges me is the Lord.' We shall all wear the crown of the just at the last day, and shall be admitted to the marriage-supper of the Lamb, not, however, because we have merited it by our works, but because God is gracious and his gifts and calling are immutable; for 'Thy mercy, O Jehovah, is as the heavens; and thy faithfulness reacheth unto the clouds.' (Ps. 36. 5.)

III. The New Jerusalem, the glorified Assembly of the Christ.

It was of the New Jerusalem that the Lord testified when he said to his apostles, 'Let not your heart be troubled: ye believe in God, and ye believe in me.' And he assured his brethren that he would go and prepare a place for them in his Father's house, which was not for one nation only, but for many. (Dan. 12. 2. John, 10. 16; 13. 33, 36.) 'And when I shall have gone and prepared a place for you,' said Jesus, 'I will come again and receive you unto myself; that where I am, there ye may be also.' (John, 14. 1-3. Comp. 2 Cor. 5. 1. Heb. 11. 10, 15, 16.) The Lord testified also of the kingdom of the blessed, saying, 'I come quickly: hold that fast which thou hast, that no one take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem which cometh down out of heaven from my God, and my new name.' (Rev. 3. 11, 12. Comp. Ps. 101. 8.) It is in the heavenly Jerusalem that the saints shall celebrate their passover, as the Spirit hath testified, saying, 'But ye are come unto a Mount Sion, a heavenly Jerusalem, a city of the living God, and to an

innumerable company of angels, to a festive meeting, an assembly of the first-born written in heaven (Comp. Ex. 4. 22. Rom. 8. 17; 9. 4. 2 Cor. 6. 18), and to a judge, God of all, and to the spirits of just men made perfect, and to a Jesus, Mediator of a new covenant, and to the blood of sprinkling, speaking better than Abel.' (Heb. 12. 22-24. Comp. Gen. 4. 4.)

As Jerusalem is by a metaphor synonymous with the house of Israel, so in like manner the New Jerusalem signifies the Israel of God in glory; for we are strangers and pilgrims on the earth, and we look for a city whose builder and maker is God. (Heb. 11. 10-16; 13. 14. 2 Cor. 5. 1. 1 Pet. 1. 4.) And the place of our everlasting abode is called the new heaven and the new earth, for it is written, 'Behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind.' (Isa. 65. 17. Comp. 66. 22. Matt. 5. 5; 24. 34. Heb. 2. 5. 2 Pet. 3. 13. Rev. 21. 1-5.)

Being in the Spirit on the Lord's day, John saw in a vision the marriage-supper of the Lamb. 'After these things,' he says, 'I heard, as it were, a great voice of much people in heaven, saying, Alleluia! the salvation, and glory, and power of our God! For true and righteous are his judgments; for he hath judged the great whore, who did corrupt the earth with her fornication, and hath avenged the blood of his slaves at her hand. And again they said, Alleluia! And her smoke rises up for ever and ever. And the four-and-twenty elders, and the four living beings fell down and worshipped God that sat on the throne, saying, Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, all ye his slaves, and ye that fear him, both small and great. And I heard, as it were, the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, Alleluia! for the Lord our God omnipotent reigneth. Let us be glad and

rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the justifications of the saints. And he saith unto me, Write, Blessed are they who are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.' (Rev. 19. 1-9. Comp. Matt. 25. 1-13; 2 Cor. 11. 2. Eph. 5. 32.) 'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are faithful and true.' (Rev. 21. 1-5. Comp. Rev. 7. 14-17.)

In these visions the prophet John saw the Assembly of the Christ descending from heaven, as a virgin who had made herself ready for the marriage-supper of the Lamb, that is, as a bride already glorified, and prepared to receive her husband in the heavenly Jerusalem, in which all things are made new; for it is the new creation, the kingdom that has been prepared for the blessed from the foundation of the world. In the New Jerusalem the saints shall realise all their aspirations of happiness, 'for the former things are passed away;' and God shall wipe away all tears from their eyes, and they shall sing the song of Moses and the Lamb, the hymn of the redeemed. To see Jesus face to face, who

is the author and finisher of their faith, is what constitutes the happiness of the saints in heaven; for whom have we in heaven but thee? and there is none on earth that we desire beside thee (Ps. 73. 25); for God shall supply all our wants in glory. (Phil. 3. 21. Col. 1. 5, 12.) For in the glorified Assembly there is no ministry, neither are there orders or degrees; for the souls of the saints being purified and illuminated by God, faith and hope shall cease; for faith is the substance of things hoped for, and the evidence of things not seen (Heb. 11. 1); and love, which is the bond of union of the blessed, shall reign supreme and for ever in the city of Jehovah. 'For now we see through a mirror, enigmatically; but then face to face. Now I know in part; but then shall I know even also as I am known. And now abideth faith, hope, love, these three; but the greatest of these is love.' (1 Cor. 13. 12, 13.)

In the heavenly passover the Israel of God shall celebrate their deliverance from the body of corruption and humiliation, of which feast our blessed Lord testified when he said to his disciples, 'With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God' (Luke, 22. 16), of which the following Scriptures do testify: Matt. 25. 11, 12, 34. Luke, 22. 30, Acts, 23. 6; 26. 6-8. Gal. 5. 21. And the heavenly Jerusalem, which the apostle Paul calls the kingdom of the Christ and of God (Eph. 5. 5), is typified by the kingdom of God on earth; for as in this dispensation the Christ is the Lord and the King of the saints (Luke, 1. 32, 33. Matt. 28. 18. Acts, 2. 36. Eph. 4. 5. Col. 1. 13), so also is Jehovah the King of the Israel of God. (Eph. 4. 6.) And thus it will be likewise in the new creation, for then, as now, the Son of God will be subordinate to the Father; for at end of the age he shall deliver over to him the kingdom which he purchased with his blood, and God will be all

things and in us all. (1 Cor. 15. 28). And we shall worship Jehovah in his Son Jesus the Christ, who is the living and visible manifestation of God, in the glorified Assembly, 'For the throne of God and of the Lamb shall be in it, and his slaves shall worship him; and they shall see his face, and his name shall be on their foreheads. And there shall be no more night, and they shall not need the light of a lamp, neither the light of the sun; for the Lord God will lighten them, and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true. And the Lord God of the spirits of the prophets sent his angel to show unto his slaves the things which must shortly be done. And behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book.' (Rev. 22. 3-7; comp. 1. 3.) And 'Blessed are they who wash their robes, that they may have a right to the tree of life, and may enter by the gates into the city.' (Rev. 22. 14.) And blessed be the God and Father of our Lord Jesus the Christ, who according to his great mercy hath begotten us again, that we might have a living hope, by the resurrection of Jesus the Christ from the dead, of an inheritance incorruptible and undefiled, and that fadeth not away.

May we, then, my brethren, be rooted and grounded in love to one another, and know the love of God to us in his Son, the Anointed Man Jesus, who is our hope of glory, until the day when, clothed with an incorruptible body, and crowned with the diadem of the just, we shall sing the hymn of victory over sin and death in the city of the living God, to whom be honour and power everlasting. Amen!

CHAPTER XV.

THE LAST JUDGMENT.

'*Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto a resurrection of life; and they that have done evil, unto a resurrection of judgment.*'—John, 5. 28, 29.

'*Behold, he cometh with clouds; and every eye shall see him; and they also that pierced him: and all the families of the earth shall wail because of him. Even so, Amen.*'—Rev. 1. 7.

I. DEATH is the judgment of God on fallen man for sin, and hell is his judgment on the enemies of his Son Jesus the Christ.

II. The Gehenna.

III. The judgment of the great day is announced by the prophet John.

IV. God is justified in judging the workers of iniquity at the last day.

I. Death is the judgment of God on fallen man for sin, and hell is his judgment on the enemies of his Son Jesus the Christ.

As there are but two classes of men to be raised again from the dead, it is evident that if all the dead come forth at

the last day, that all those who have not faith in the Son of God must be damned; but death is the wages of sin, and not hell which is the judgment of God upon the workers of iniquity, that is, upon the enemies of the Son. For the soul or immaterial part of man which thinks, and wills, and feels, is not immortal; and hence it is an error to suppose that it is destined to live for ever, either in happiness or in suffering, after the death of the body; for the life which God breathed into man when he created him was not everlasting, but the life which he partakes of in common with all other animals. The immortality of the soul of fallen man is therefore a gift of God to the elect by faith in Jesus; but it is a curse to the enemies of the Lord, who shall suffer the judgment of the Gehenna at his coming. The soul of fallen man being mortal like his body is condemned to perish (Gen. 2. 17; 3. 19), and hence there is no resurrection but for the brethren of the Lord, and for the workers of iniquity, according to the testimony of the prophet Daniel. 'Many of those,' saith he, that is, of the children of Israel, 'that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' (Dan. 12. 2.) Now, as all the people of Israel shall not awake from the dead at the last day, it is evident that the resurrection of the dead is not for all men; and accordingly when Jesus announced that the hour is coming when all that are in the graves shall hear his voice, he meant to say that all his brethren and all his enemies shall hear his voice and come forth, the former unto a resurrection of life, and the latter unto a resurrection of judgment. And when he told his disciples that all nations shall be gathered before him at the day of judgment, it is manifest also, that all nations shall awake like the people of Israel, some to everlasting life in glory, and some to shame and everlasting contempt.

The resurrection of all who die in the Lord is certain

(John, 6. 40); but the resurrection of all those who die without faith in him, is not taught by the word of God, but the contrary; because they who shall awake from the dead and come forth for judgment at the last day, shall be judged by their works. Now it is manifest that a child cannot have a resurrection unto life, not having faith in the Christ; and neither shall it have a resurrection unto judgment, for not having the knowledge of good and evil, it cannot be an enemy of the Lord. Neither shall they who have never heard of the Saviour rise again, for they cannot have a resurrection unto life, not having faith in him; and neither shall they come forth to a resurrection unto judgment, as they have never rebelled against him; and as regards those who have heard the word of salvation, but who have not received the gift of faith, there can be no resurrection unto life for them; and neither shall there be a resurrection unto judgment, except they have done evil by opposing the testimony of Jesus, in which case they shall be judged by their works at his coming. We conclude, therefore, from the word of God that the soul of fallen man is mortal, and that annihilation is the judgment for sin; according to the words of our Lord, who said, 'He that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.' (John, 5. 29.) And again, 'Whosoever liveth and believeth in me shall never die.' (John, 11. 26. Comp. 3. 14-16. Luke, 12. 16-21.)

At first sight the everlasting judgment of those who do evil may appear to be a matter which does not concern those who have passed from death unto life, but as it manifests the character of our heavenly Father as a righteous Judge, it is incumbent on us to ascertain who are the workers of iniquity who shall be judged according to their works; for which purpose we must consult the scriptures according to the counsel of Paul to

Timothy. 'Consider what I say,' said he, 'for the Lord shall give thee understanding in all things.' (2 Tim. 2. 7. Comp. 1 John, 2. 20. John, 14. 21. Phil. 3. 15.) Now touching the salvation of the elect, and the judgment of sinners, Paul wrote to the saints at Rome, saying, 'I am not ashamed of the good news: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For the righteousness of God is revealed therein [to be] by faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' (Rom. 1. 16-18.) Seeing that there is no justification but by faith in the Anointed Man Jesus, Paul was not ashamed to announce everlasting life to all who believe in him, and death or annihilation to all men who hold the truth in unrighteousness. Now the question is, Who are they that hold the truth in unrighteousness? and who are exposed to the wrath (*i. e.* the judgment) of God, which is death? The Greeks and the Romans believed in the existence of God, for idolatry is the ignorant worship of the unknown God, and they believed also in the immortality of the soul, and in a future state of happiness for the good, and of punishment for the wicked after the death of the body; but as they held the truth in unrighteousness, they were condemned to die as sinners according to the law of God.

The apostle having announced that the elect who believe in Jesus hold the truth in righteousness, because they are justified by faith in him, proceeds to show that the existence of God is clearly manifested to all men in the works of creation, and in the laws which govern the world; but as they have not faith in his Son Jesus the Christ, they hold the truth in unrighteousness, and are condemned to die; and further, that all those unbelievers who are contentious, that is, who are enemies of the Son of God, shall be judged at

the last day according to their works. (Rom. 2. 8, 9, 16.) To understand the argument of the apostle, however, we must bear in mind that many of the people of the nations, that is, the Greeks and Romans, hoped to obtain everlasting life by their works; for they believed that all good and virtuous men enjoyed everlasting happiness after this life in Elysium, and that those who were not altogether good dwelt for a time in Hades, in order to be purified before entering Elysium, while the irretrievably bad were condemned to suffer in Tartarus which was the everlasting abode of the wicked. The self-righteous Jew, on the other hand, hoped to escape death and to obtain everlasting life by observing the law of Moses. But both were in error, for the unbelieving Jew and the Greek were under sin, and were condemned to die. (Rom. 3. 9.) 'For in Adam all die.' (1 Cor. 15. 22.) Accordingly, after enumerating the sins of the people of the nations whom he had warned in vain to abstain from unrighteousness, the apostle testified against them, saying, 'Who having known the law of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in those that do them.' (Rom. 1. 32.) For they who committed any one of the many sins mentioned by the apostle were under the curse of God (Jam. 2. 10), and their hope of obtaining everlasting life by their works was therefore vain, for what is predicated of the Jew holds true also as regards the people of the nations. (Rom. 3. 19.) But previous to the preaching of the good news of the Lord Jesus the death of the sinner was not announced to the nations: it was therefore to them 'a savour of death arising from death and tending to death,' for it is certainly good news to those who are in fear of hell, as well as to the elect to whom it is 'a savour of life arising from life, and tending to life.' (2 Cor. 2. 16.) 'For the wages of sin is death; but the gift of God is everlasting life in the Christ Jesus our Lord.' (Rom. 6. 23. Comp. 8. 1, 2.) For,

as the apostle testifies, the law is not made for a righteous man, but for the unrighteous; for the Christ is the end of the law for those that believe, for the Spirit, that is, the good news of him, maketh the sinner to live; but the law killeth him. (2 Cor. 3. 6. Rom. 4. 15.) 'Let no man deceive you with vain words,' says Paul, 'for because of these things cometh the wrath of God on the sons of disobedience.' (Eph. 5. 6. Comp. Rom. 1. 18. Col. 3. 6. 1 Tim. 1. 7-11.) It is not, however, because of his evil works that fallen man is condemned to die; but his evil works, which are the fruit of the flesh, show that he is unjust; and being unjust it follows that he is under the curse of the law, which is death, for that which is begotten by the flesh is mortal, but that which is begotten by God is Spirit, or everlasting life (John, 3. 6); so that the child who has never committed any act of disobedience to the law of God must die like the sinner, not having the righteousness which is by faith in the Anointed Man Jesus.

The apostle adverts, in the next place, to the unbelieving Jew who judged the people of the nations to be unworthy of everlasting life; showing that he also held the truth in unrighteousness, and must die like the Greek whom he condemned as a sinner; for, 'We are sure,' says he, 'that the judgment of God is according to truth against those who commit such things. And thinkest thou, O man, that judgest those who do such things, that thou shalt escape the judgment of God?' (Rom. 2. 3.) No, for it is written, that whosoever fulfilleth not the whole law is under the curse of God. 'Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to conversion?' (Comp. Matt. 3. 7. 12. Ezek. 32. 11.) For God had no pleasure in the death of his chosen people, but rather that they should be converted and live. (Ezek. 18. 20-23. Ex. 20. 12. Lev. 18. 5. Deut. 30. 15.)

At the time when Paul wrote his epistle to the Romans, the house of Israel was not yet judged for their sins, and though warned by Jesus of the great tribulation of the nation, and of the judgment of his enemies at the last day, their rulers filled up the measure of their iniquities by crucifying the Lord of glory, and by persecuting his disciples; for which they were judged in this world, and for which they shall come forth for judgment at the last day, when they shall be judged according to their works. For the Jewish nation sealed its own judgment by rejecting Jesus as their Saviour (John, 3. 18-20; 1. 9, 10); and they are now suffering the great and last tribulation for their sins; and their wicked rulers shall be judged at the resurrection of the dead, when they shall suffer the second death which is the wrath to come. (Matt. 3. 7, 12; 7. 21-23; 23. 15, 33. John, 3. 36. 2 Thess. 1. 10. 1 Tim. 1. 13), as the Spirit testifieth, saying: 'But after thy hardness and impenitent heart (thou) treasurest up for thyself wrath against the day of wrath and the revelation of the righteous judgment of God; who will render to every man according to his deeds: to those who by patient continuance in well-doing seek for glory and honour and incorruptibility, everlasting life; but unto those that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Greek; but glory, honour, and peace to every man that worketh good, to the Jew first and also to the Greek; for there is no respect of persons with God.' (Rom. 2. 5-11.) All those who obey the truth, that is, who believe in the Lord Jesus, show their faith in him by their good works, and they shall inherit the kingdom of God when he shall come to judge the living and the dead. (Matt. 25. 1-13; 31-40. 1 John, 11. 29. Acts, 10. 34, 35.) But the rebellious and unbelieving Jew opposed the testimony of Jesus,

and he shall be judged by him at his coming; for the unbelieving Jews who were contentious, that is, who persecuted their brethren who followed Jesus, treasured up for themselves wrath for the day of judgment; and so also did the people of the nations who persecuted the saints; and both alike shall be judged by their works at the coming of the Lord in glory. (Matt. 25. 41-46. Luke, 12. 8, 9.) 'For as many as have sinned without the law [of Moses] shall perish without the law; and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the people of the nations who have not the law do by nature the things contained in the law, these having not the law are a law unto themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or excusing them, in the day when God shall judge the secrets of men according to my good news by the Christ Jesus.' (Rom. 2. 11-16. Comp. 25-29. Rom. 6. 17.) The unbelieving and contentious Jews, who violated the law of Moses by their hostility to Jesus, and to his disciples, who were their brethren (Lev. 19. 18. John, 16. 1-3), shall be judged by it; and the unbelievers of the nations, who have a law given them by God in their conscience, by which they can distinguish good and evil, shall also, if contentious, be judged by it at the last day. There is thus a special judgment for those sinners who rebel against the Son of God, the workers of iniquity; for while death is the judgment on all unbelievers in the Christ, the everlasting judgment, which is called the second death, is reserved for the workers of iniquity who are the adversaries of the saints. For the Scriptures show us that all Adam's children are under the wrath of God, and are condemned to perish (Rom. 3. 9; 9. 22. Eph. 2. 3; 5. 6. Col. 3. 6. 1 Thess. 5. 9); but those who rebel against the Son are under the wrath

to come (Matt. 3. 7. John, 3. 36. Phil. 11. 10, 11. 1 Thess. 2. 16. Rev. 6. 16, 17), whose hostility to the saints is an evident sign of their perdition or judgment, but of the salvation of the righteous (Phil. 1. 28).

The whole of Adam's children are therefore divided into three categories, namely:—

1. The elect, who believe in Jesus, and who have everlasting life.

2. The unbelievers in Jesus, who are condemned to die as sinners.

3. The unbelievers in the Son of God, who are his enemies, and the enemies of his saints, who shall suffer the second death, which is the wrath to come.

Thus all men are either in the Christ, or separated from him, or against him; and to the latter he will say at the last day, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' (Matt. 25. 41. Comp. Matt. 3. 12; 18. 8. Mark, 9. 43. Jude, 13.) The workers of iniquity are therefore doubly cursed: first, as children of Adam, and, secondly, as the enemies of the Lord Jesus; and as God's love shall be manifested to the elect for ever, so also shall his justice be made manifest in the condemnation of the wicked, who are doomed to suffer the judgment of the Gehenna for their evil works.

When Paul fled from his persecutors at Thessalonica and Philippi, he came to Athens, and having announced to the people the good news of Jesus, and of the resurrection of the dead, he was brought to the Areopagus before the judges as a setter forth of strange gods. But he warned his judges of the judgment of the enemies of the saints, because God hath appointed a day in which he will judge the earth in righteousness by that Man whom he appointed, whereof he hath given assurance in that he hath raised him from the dead. (Acts, 17. 30, 31.) One would suppose, therefore, that the fear of the second death would deter the workers of

iniquity from opposing the testimony of the Lord, but it has not this effect; for, to the wicked, God, heaven, and hell are pious frauds, invented by Moses and the prophets, and confirmed by the teaching of Jesus of Nazareth and his disciples, with a view to encourage men to do good by the hope of everlasting life, and to deter them from doing evil by the fear of a judgment to come. But the workers of iniquity, the sons of Belial, care for none of these things.

Previous to the dispensation of grace, God inflicted temporal judgments on the wicked, the first of which was that of Cain; next came the deluge, and after that the confusion of tongues, and the dispersion of the whole of the human race. In the deluge we have a type of the last judgment of the inhabitants of the earth by fire at the coming of the Lord, who will then judge the enemies of God who opposed the testimony of Noah, who are reserved in prison for the judgment of the great day (1 Pet. 3. 19, 20), and the wicked inhabitants of Sodom and Gomorrah, who vexed the righteous soul of Lot, together with all the workers of iniquity, who are shut up in prison with the fallen angels and with Satan, who is their chief. (Matt. 25. 41. 2 Pet. 2. 4. Jude, 6.) The judgment of Babylon was also a type of the judgment of the earth at the last day (Isa. 13. 6-22. Matt. 24. 29), when it shall be consumed by fire (2 Pet. 3. 7, 10. Isa. 34. 4; 51. 6). And in the day of judgment all who shall be alive on the earth whose names are not written in the book of life shall perish (Matt. 13. 40, 49, 50; 25. 12. John, 15. 6), and all the enemies of the Christ who may be then on the earth, or who are in prison, shall suffer the second death, which is the wrath to come.

The temporal judgments which God inflicted on the enemies of his chosen people, according to the tenor of the Abrahamic covenant, were also typical of the everlasting judgment of the enemies of the Christ; for Jehovah said to the father of Israel, 'I will bless those that bless thee,

and curse those that curse thee.' (Gen. 12. 2.) And in the Mosaic covenant it is written, 'But if thou shalt indeed obey his voice, and do all that I speak, then will I be an enemy to thine enemies, and an adversary to thine adversaries.' (Ex. 23. 22.) And again, the Spirit saith, 'He that toucheth you, toucheth the apple of his eye' (Zech. 2. 8), 'And the hand of Jehovah shall be known towards his slaves, and his indignation towards his enemies' (Isa. 66. 14. Comp. Deut. 32. 35, 41. 43); which promise holds good also under grace; for the Lord hath said, 'Shall not God avenge his own elect?' (Luke, 18. 7.) And again, the Lord testified of the judgment of the enemies of his saints, saying, 'Whosoever shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were thrown into the depths of the sea.' (Matt. 18. 6. Comp. Acts, 17. 30, 31; 24. 25.) And when our Saviour announced the destruction of Chorazin, Bethsaida, and Capernaum, he warned the unbelieving and contentious Jews who dwelt there, and who persecuted himself and his disciples, of the everlasting judgment which awaited them at the resurrection of the unjust. For the Lord did not come to judge the world, but to announce the acceptable year of Jehovah, and the day of his vengeance. (Isa. 61. 12. Luke, 13. 1-9. Matt. 21. 19. Isa. 65.) Accordingly he told those who rejected him and who crucified him as a false prophet that he would appear as their Lord and their Judge at the last day. (John, 8. 26-28; 12. 47, 48; 16. 1-3.) And to the unbelieving Jews he said, speaking metaphorically, that the men of Nineveh would rise in the judgment with them, and condemn them; for they believed in the prophecy of Jonah, and their conversion would condemn the house of Israel for their unbelief. (Matt. 12. 41, 42.) But not all those who cried, 'Let him be crucified,' shall be judged, for many of them repented of their evil deed (Luke, 23. 48); but those who persecuted

him, and committed the sin against the Holy Spirit, and put him to death as a false prophet, and who died in their sins, shall be judged at the last day. (Matt. 19. 28; 12. 31-37. Luke, 11. 19.) For to the unrighteous Jews who were not only persecutors of the saints, but who were also false prophets, the Lord said, 'Woe unto you, scribes and Pharisees, hypocrites! How can you escape the judgment of the Gehenna?' (Matt. 23. 29, 33.)

And Paul testified against the rebellious Jews, saying: 'It is a righteous thing with God to recompense tribulation to those that trouble you, and to [give] you that are troubled rest with us, when the Lord Jesus shall be revealed in flaming fire, taking vengeance on those that know not God, and that obey not the good news of our Lord Jesus the Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in that day in his saints.' (2 Thess. 1. 6-10.) In these words the apostle announces the everlasting judgment of the unbelieving and rebellious Jews who persecuted their brethren who followed Jesus, and who knew not Jehovah nor his Son (Acts, 17. 1-9), of whom the Lord also testified, saying, 'These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do because they have not known the Father nor me.' (John, 16. 1-3.)

The enemies of the saints, the followers of the man of Sin, shall also be judged at the coming of the Lord, when the Wicked man shall be revealed whom the Lord Jesus shall consume with the breath of his mouth, *i. e.*, by his power: 'Whose coming is after the working of Satan, with all power, and signs, and lying miracles, and with all deceivableness of unrighteousness in those that perish:

because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe in a lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness.' (2 Thess. 2. 8-12.) The Antichrist and his followers shall be dealt with like Pharaoh and the people of Egypt, who despised the warning voice of Moses; for God will harden them, in order to make their judgment more conspicuous in the day when his Son shall come in glory to judge the living and the dead. (2 Thess. 2. 6-10. Rev. 17. 17. 1 Kings, 22. 22. Jer. 6. 21. Ezek. 14. 9; 20. 25.) For the wicked shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 'And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.' (Rev. 14. 10, 11.) 'For they have shed the blood of saints and prophets, and thou shalt give them blood to drink, for they are worthy of it. And I heard the altar say, Even so, Lord God Almighty; true and righteous are thy judgments.' (Rev. 16. 6, 7.)

But the most dangerous enemies of the saints are the false prophets, the wolves in sheep's clothing, who deceive them by teaching lies in the name of the Lord, who shall come forth at the great day for a resurrection of judgment; for 'Not every one that saith unto me, Lord, Lord,' saith Jesus, 'shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye

that work iniquity.' (Matt. 7. 21-23. Comp. 23. 14, 33.) These wicked men are the poisoners who pervert God's Word, and who rob his children of the light of life, and cause them to slumber and to walk in darkness (John, 8. 12; 1 John, 2. 7-14. Rev. 22. 14, 15), who shall therefore suffer the judgment of the Gehenna, like the scribes and Pharisees, who taught for the commandments of God the traditions of men; as the apostle Peter also testifies, saying, 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them' (Comp. Deut. 32. 6), 'and bring upon themselves swift destruction.' 'But,' the apostle adds, 'the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.' (2 Pet. 2. 9, 17.) And Paul warns the saints at Philippi, saying, 'Beware of dogs, beware of evil workers, beware of the concision. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of the Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.' (Phil. 3. 2, 18, 19. Comp. Isa. 56. 9-12; 2 Cor. 11. 13-15.) It is certain, therefore, that the unrighteous who are contentious and the declared enemies of the Christ and of his brethren, whether as persecutors of the saints, or as false prophets who willingly and knowingly deceive God's children by teaching them lies instead of the truth as it is in the word of Jesus, are reserved for the blackness of darkness for ever; for the Son of God shall come in the glory of his Father, with his angels, and then he shall give to each one according to his works. But to teach that all unbelievers in the Lord Jesus shall suffer the judgment of the Gehenna, is a gross perversion of the Word of God,

and manifestly incompatible with his character as a righteous judge; for 'a sceptre of justice is the sceptre of his kingdom.'

II. The Gehenna.

In the prophetic books of the new covenant the place of abode of the workers of iniquity is figuratively called the Gehenna, which literally means the Valley of Hinnom, a place situated near Jerusalem where the refuse of the city was cast and consumed by fire, and in which the idolatrous Israelites erected an altar to Moloch. (2 Kings, 23. 10. Matt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33. Mark, 9. 43, 45, 47. Luke, 12. 5.) And as the fire of the Gehenna never ceased to burn, the place of everlasting punishment of the wicked is by a metaphor called the lake of fire. (Rev. 20. 14.) At the day of judgment, the fallen angels and the workers of iniquity shall come forth from their prison, which is called the abyss and Tartarus (Luke, 8. 31. 2 Pet. 2. 4), when they shall be consigned to their everlasting habitation, and excluded for ever from the presence and the glory of the Lord. The abyss, or the bottomless, is the antithesis of paradise. (Rom. 10. 7.) It is the abode of the demons that were cast out of the Jews by Jesus and his disciples. In Matt. 11. 23, 'hades,' or the place of abode of the dead, denotes the lowest state of declension; but in Luke, 16. 23, this term signifies the everlasting abode of the wicked. In Matt. 16. 18, 'hades' signifies the grave, or the place of abode of the souls of departed saints, and the same in Acts, 2. 31 (Comp. John, 5. 28, 29), of which the Lord Jesus has the keys, which he will open at the last day, for he is the resurrection and the life. (Rev. 1. 18.) In his discourse on the mountain our Saviour warned his disciples, some of whom, like Judas, were unbelievers, that if they persecuted their brethren without a cause, they would be cast into the Gehenna (Matt. 5. 22); and in the allegory of Lazarus and the avaricious Pharisee, the Lord showed the

everlasting judgment of the unrighteous Jews who hated and persecuted himself and his disciples.

What bodies the unjust shall have at the resurrection of the dead is not revealed in the Scriptures, but as the saints are transformed into the image of the Christ, we may suppose that his enemies will be changed into the image of the prince of darkness. And although it will be more tolerable for the rest of the enemies of Jesus than for the rebellious Jews in the day of judgment, because the latter will see him whom they pierced (Matt. 11. 21, 22. Rev. 1. 7); yet there is no difference in the state of the damned in hell, who shall all suffer alike anguish and tribulation as the result of their evil works in this life, which will be aggravated at the last day by seeing the saints whom they persecuted and tormented for the testimony of Jesus crowned with glory in heaven, from which they themselves are for ever excluded. We should, therefore, announce the good news of the grace of God through the Lord Jesus to all men, and at the same time warn the persecutors of the saints, and the teachers of false doctrine, to beware of the judgment of the Gehenna which is reserved for them, and for the devil and his angels.

III. The judgment of the great day is announced by the prophet John.

'Jehovah said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool.' (Ps. 110. 1. Matt. 22. 44.) 'Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him: and all the kindreds of the earth shall wail because of him. Even so, amen.' (Rev. 1. 7.) 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord, and his Christ; and he shall reign for ages of ages. And the four-and-twenty elders, who are seated before God on their thrones, fell upon

their faces, and worshipped God, saying, We give thanks, O God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to those that fear thy name, small and great; and shouldest destroy those that destroy the earth.' (Rev. 11. 15-18.) 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead, small and great, stand before the throne; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead who were in it; and death and the abode of the dead delivered up the dead who were in them: and they were judged every one according to their works. And death and the abode of the dead were cast into the lake of fire. This is the second death, the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire.' (Rev. 20. 11-15.)

In the books which are opened before the Lord the names of all the enemies of God's people who shall be alive at his second coming, as well as the names of all those who may be in prison awaiting the judgment of the Gehenna, are inscribed, and they shall be judged according to their works; for they have treasured up for themselves wrath against the day of wrath, and of the righteous judgment of God. (John, 5. 29. Acts, 10. 42. Rom. 2. 16. 2 Tim. 4. 1. 1 Pet. 4. 5.) 'He that overcometh,' saith the Spirit, 'shall inherit these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and poisoners, and idolaters, and all liars, shall have their part in the lake which burneth with fire

and brimstone: which is the second death.' (Rev. 21. 7, 8.) 'Blessed are they that wash their robes, that they may have a right to the tree of life, and may enter in through the gates of the city. Without are dogs, and poisoners, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie.' (Rev. 22. 14, 15. Comp. Ps. 101. 7, 8.) In these figurative expressions the prophet describes the characteristics of the workers of iniquity — the murderers are the persecutors of the just (Matt. 23. 34, 35); and the poisoners and fornicators and idolaters are the false prophets who corrupt the word of God (1 Pet 2. 2); for the deceivers of God's elect, who are 'liars and dogs' (Isa. 56. 10, 11. Matt. 24. 24. Tit. 1. 10, 11. 2 John, 7), shall be cut off from the city of Jehovah. (Ps. 101. 7, 8.) These are the timid and fearful, because they will not have boldness in the day of judgment, and they shall wail at the coming of the Lord (1 John, 4. 17. Rev. 1. 7), for they shall suffer the second death, which is the wrath of God that shall come upon the workers of iniquity. (John, 3. 36. 1 Thess. 1. 10. 1 Pet. 2. 8. Jude, 4.) For 'He will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.' (Luke, 3. 17.) 'For God will render to every one according to his deeds: to those who by patient continuance in well-doing seek for glory and honour and incorruptibility, everlasting life. But unto those that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Greek.' (Rom. 2. 6-9.)

IV. God is justified in judging the workers of iniquity at the last day.

It is a righteous thing with God to condemn the children of Adam to die as sinners; but a just God will not punish with everlasting tribulation and anguish unbelievers in his Son the Christ Jesus, because faith in him is a gift to the

elect only. But those who deny the election of grace, and who teach the doctrine of free will, say that God is justified in judging all unbelievers, for they hold that all men may accept salvation if they choose; but granting this proposition to be true, how is God justified in condemning those to suffer the judgment of the Gehenna who never heard of the Saviour, and who never rejected him? Faith being a gift of God to the elect, fallen man is not responsible to God for his unbelief in Jesus, but he is responsible to God for his acts; and hence the unbeliever who is contentious, and who persecutes the saints on account of their fidelity to the Lord, and he who teaches them false doctrines in his name, shall be judged according to their works at the last day. (Matt. 18. 7-10.) The unbeliever in Jesus shall not see life; but neither shall he be cast into the lake of fire, except indeed he be a worker of iniquity; for the Christ came into the world to save sinners from death, and not to judge them; for he hath said, 'If any one hear my words and keep them not, I judge him not; for I came not to judge the world, but to save the world.' (Comp. John, 3. 14-17.) 'But he that rejecteth me,' saith the Lord, 'and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' (John, 12. 47, 48. Comp. John, 5. 22-29. Matt. 10. 33.) He that hears the word of salvation, and believes not, shall not be judged at the last day; but he that rejects the Lord as a false prophet, and who persecutes his disciples on account of their faith, and he who teaches lies in his name, shall come forth for a resurrection unto judgment, and shall be punished with 'everlasting destruction from the presence of the Lord and from the glory of his power.' (2 Thess. 1. 9.) Accordingly, Paul calls himself the chief of sinners, and a blasphemer, because he persecuted the Assembly, which is the Lord's body (1 Tim. 1. 13); for when he saw the vision of Jesus, the Just and Holy Man, on the road to Damascus, he heard a

voice which said, 'Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.' (Acts, 9. 4, 5.) Paul, therefore, knowing the judgment of the enemies of the Lord, warned Felix of the wrath to come, who trembled at his word; and doubtless he announced the same to Alexander the coppersmith, of whom he said, 'The Lord shall render to him according to his works.' (2 Tim. 4. 14.) The sinner cannot save his soul from death; but he can save it from hell: for though God in his mercy elects some sinners to be saved, he does not elect any one to be damned, for this is the sinner's own work. But theologians, on the contrary, assert that a man is responsible to God for his want of faith in his Son, and that he must therefore suffer the judgment of the Gehenna with the devil and his angels; so that according to their doctrine the coming of our Lord into the world was not a blessing to fallen man, but a curse. But happily their thoughts are not God's thoughts, and neither are their ways his ways. The false prophets will be scandalised, therefore, to hear that it is the will of God that unbelievers shall be annihilated, and not damned; and they will probably say that this doctrine will lead to immorality, as men will be no longer restrained from committing offences against one another by the dread of suffering the torments of hell. But to those who object to God's merciful dispensation we answer that society must protect itself by its own laws against its enemies; for in this world God judges those who are without his Assembly by his ministers (Rom. 13. 1-5 1 Cor. 11. 32); and if some criminals evade the law, they do not do so with impunity, for they cannot escape the remorse of a guilty conscience, and the fear of detection by which they are haunted until the day of their death.

In the last judgment of the workers of iniquity, who are the enemies of the Christ, God's justice will be fully vindicated; and man's responsibility to God for his actions

will be made manifest to all. It is true that God put enmity between the posterity of the serpent and the posterity of the woman (Gen. 3. 15. Matt. 10. 34); but when man fell from grace he gave him the light of his conscience to guide him and to restrain his evil passions, by which he will be condemned when God shall judge the secrets of men by the Christ Jesus. (Rom. 2. 16.) Accordingly man's free agency and his responsibility to God for his acts are everywhere inculcated in the Holy Scriptures; for though God foreknew and foretold the rebellion of his chosen people, he nevertheless judged them for their iniquity, according to the covenant which he made with them, although by their apostasy they magnified his truth and his righteousness. (Deut. 4. 1-41. Rom. 3. 1-8, 21, 22.) The unrighteous Jews believed that God would judge the nations, that is, the world, as sinners (Matt. 9. 11. Rom. 3. 3), but that they themselves should be saved as children of Abraham. But Paul shows the fallacy of their hope of salvation on this ground, for with God there is no respect of persons; and if he did not judge Israel for their sins, how could he judge the world? Moreover, if God judged not those who crucified Jesus, although by doing so they accomplished his secret design for the salvation of the elect, then we are justified in doing evil that good may come, which is contrary to his law, and that which the Jews falsely accused Paul of doing, by announcing the good news of the justification of sinners by faith. (Rom. 3. 8; 5. 20; 6. 1-15.) The testimony of Paul is conclusive on this point; for although God's glory may be promoted by the acts of wicked men, they will be judged for them; for they are not justified in doing evil that good may come.*

* St. Chrysostom, however, differs from Paul, who said that God would judge him, if he told a lie with a view of promoting his glory (Rom. 3. 7. Comp. Matt. 19. 18; Rom. 13. 9; Col. 3. 9); for he maintains that it is lawful for a minister of the Catholic Church to practise deceit that good may come; which is also the opinion of many who do not belong to that church.

Thus Judas Iscariot, who is a type of the enemies of the Son of God, shall be judged by him at his coming. This man was chosen to be an apostle of the Lord, although God foreknew his iniquity (Ps. 69. 25; 41. 9. Acts, 1. 19, 20); and he will be justly judged at the resurrection of the unjust, notwithstanding his repentance; for what Judas regretted was that he had committed a useless crime, as he expected that God would have delivered Jesus from the hands of his enemies, and restored the kingdom of David, in which he hoped to hold a distinguished post. It was not the betrayal of the innocent blood, therefore, but the disappointment of his ambitious hopes, that drove the son of perdition to commit suicide. God did not choose Judas as an apostle that he might betray Jesus, but as a type of the rebellious nation who shall be saved by his blood at the end of the age; and God's foreknowledge of his iniquity was not the cause of it. The calling of Judas to be an apostle was God's act; but the betrayal of Jesus was the act of Judas; and as he was duly warned by his Master beforehand of the judgment of the workers of iniquity, he will be justly judged by him at the last day. And God is justified likewise in judging the scribes and pharisees, who crucified our Lord, although they, like the son of perdition, were instrumental in carrying out his secret design for the salvation of man.

It is plain, therefore, O God, from thy word, that thou art justified in judging the workers of iniquity; but to teach that all men who have not faith in thy Son shall suffer the judgment of the Gehenna is manifestly erroneous; for it is contrary to thy word, and incompatible with the idea of justice which thou hast implanted in the human heart. 'Shall mortal man,' saith the Spirit, 'be more pure than God?' (Job, 4. 17.) 'Shall not the judge of the earth do right?' (Gen. 18. 25.) 'Is there injustice with God? that cannot be.' (Rom. 9. 14.)

Shall this life, which is so full of pain and suffering to fallen man, end in hell? Are all those whom God hath not elected to be in his Son to suffer everlasting woe in the age to come? No, that cannot be; for whatever theologians may assert to the contrary, we know that God is merciful and just in all his dealings with fallen man; for he is merciful in saving the souls of the elect from death by virtue of the propitiatory sacrifice of the only Son; and he is just in condemning all who have not faith in his Son to die as sinners; and he is just also in condemning those unbelievers who are contentious and who rebel against his Son to suffer tribulation and anguish in the age to come. It is a great consolation, therefore, to us to know the truth as it is in the word of Jesus, and to be able to vindicate the character of our heavenly Father before men as a Righteous Judge, for we now can say like the voice of the altar, Lord God Almighty, true and righteous are thy judgments. For thou, O God, art holy, and just, and merciful: and to thee be glory in the Assembly of thy saints and in thine only Son the Anointed Man Jesus our Lord, throughout all ages. Amen.

APPENDIX I.

A COMPARISON OF THE AUTHORISED VERSION WITH THE EMENDED TEXT OF THE GREEK NEW TESTAMENT * OF TISCHENDORF, WHICH IS NOW GENERALLY RECEIVED AS THE WORD OF GOD, EXCEPT BY THEOLOGIANS.

'And you shall know the truth; and the truth shall make you free.'

IN the year 1516 Erasmus published his first edition of the Greek New Testament, and soon afterwards there appeared a second edition of it which he dedicated to Leo X.; and so highly was he esteemed as a theologian, that Paul III. offered to make him a cardinal, an honour which he however declined to accept. The great reformer Luther, who was a contemporary of Erasmus, availed himself of his printed Greek text, which he translated into German; and this text is still received by Protestant theologians as the word of God; for the Greek text, which was printed in 1550, and from which our Version is made, does not

* The Apostolic writings are called by theologians the New Testament of the Lord Jesus; that is to say, His New Will, or Dispensation. But this is a misnomer, for although the Greek word 'diatheke' means either a testament or a covenant, it is used only once in the former sense in the Apostolic writings (Heb 9. 16, 17). The New Covenant of the Lord Jesus would be a more appropriate title, but even this would be incorrect; for the dispensation of grace is not His New Covenant, but the New Covenant of God, of which He is the Mediator.

differ essentially from the fifth edition of Erasmus.* And even the 'textus receptus,' i. e., the received text, which was published in 1663, has no greater authority for its readings than that from which our version is made. But since that time some very early records of the apostolic writings have been discovered, which Biblical critics have collated and compared with the most ancient translations of the New Testament, and with citations from the Fathers; so that we now have a more authentic text of the sacred writings than that of Erasmus, which has only the authority of manuscripts which date from the tenth century. The omissions which are found in the text of Erasmus when compared with the ascertained Greek text are very few and of little importance; but there are many interpolations, and sometimes one word is substituted for another, which we need not wonder at, for the New Testament was for many centuries in the hands of men who had apostatised from the faith, and who did not scruple to alter God's word in order to accommodate it to their traditions.

But the Lord, who has promised to remain with his disciples till the end of the age by means of his Word, which is the divine Paraclete, has been pleased to raise up learned men who have purified it from the errors by which it was defiled; which was by no means an easy task, seeing that the original manuscripts of the apostolic writings have been lost, and that we have not even the first copies of these precious documents to guide us in our search for the truth. For the oldest copies of the Greek New Testament are the following, namely:—1. The Codex Sinaiticus, which critics suppose to have been written in the beginning of the fourth century. 2. The Codex Vaticanus, which was written not later than the end of the same century. 3. The Codex Alexandrinus, which is later than the Vatican manuscript, but anterior to the middle of the fifth century.

In the work of recension the textual critics were guided in doubtful cases by weighing the authorities for and against a particular reading of a passage, for they had only to deal with the letter; but there is another element to be taken into consideration in this question, namely, the analogy of the faith. Now, on

* *Textual Criticism for English Students.* By C. E. Stuart. London Bagster and Sons.

examining the critical emendations as they are found in the latest edition of the Greek New Testament of Tischendorf, it will be seen that in every case in which the readings have any dogmatic importance they invariably harmonise with the doctrine of the apostles, and thus bear internal evidence of their authenticity. It would be unjust, however, to blame the early Protestant theologians for accepting the Greek text which they received from the Church of Rome as the word of God, for textual criticism was unknown in their days; but their successors cannot claim the same indulgence, although we must allow, that it would be a great sacrifice on their part to accept the ascertained Greek text, for it controverts their false doctrines. But we are persuaded that the believer who loves the truth will receive the emended text with thankfulness; and accordingly we submit a list of the principal variants, by means of which he will be enabled to make the necessary corrections in the English New Testament, after which, he will have only to contend with the errors of translation in order to penetrate the veil by which God's word is hid from the faithful.

A List of the Principal Emendations which are suggested by a Comparison of the Authorised Version with the Ascertained Text of the Apostolic Writings, according to the Latest Edition of the Greek New Testament of Constantine Tischendorf.

Matthew, 1. 25, a son, instead of, her first-born son. (In Luke, 2. 7.) 5. 47, the people of the nations, inst. of, the publicans. 6. 1, practise your justice, inst. of, do your alms. 13, omit, for thine is the kingdom, and the power, and the glory, for ever. Amen. 4, om. openly. 18, om. openly. 9. 8, they feared, inst. of,

they marvelled. 13, om. conversion. (In Luke, 5. 32.) 15. 8, om. draweth nigh unto me with their mouth and. 18. 11, om. entirely. 19. 16, om. good before master. 17, read, why askest thou me concerning what is good? one is the good. 20, om. from my youth up. 20. 7, om. and whatsoever is right that shall ye receive. 22, om. and to be baptised with the baptism that I am baptised with. (In Mark, 10. 38.) 23, om. and be baptised with the baptism that I am baptised with. (In Mark, 10. 39.) 23. 14, om. entirely. 24. 36, after heaven, add, nor the son. 26. 3, om. and the scribes. 27. 34, wine, inst. of, vinegar. 35, om. that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots. (In John, 19. 24.)

MARK, 1. 2, in the prophet Isaiah, inst. of, in the prophets. 17, om. to conversion. (In Luke, 5. 32.) 3. 32, after thy brothers, add, and thy sisters. 9. 16, and he asked them, inst. of, and he asked the scribes. 44, om. entirely. 45, om. in the fire that never shall be quenched. 10. 29, om. or wife. 11. 10, om. in the name of the Lord, 26, om. entirely. 13. 14, om. spoken of by Daniel the prophet. 14. 22, om. eat. 15. 28, om. entirely. (In Luke, 22. 37.) 16. 9–16, om. entirely.

LUKE, 2. 40, om. in spirit. 4. 4, om. but by every word of God. 6, om. into an high mountain. 8, om. get thee behind me, Satan. 18, om. to heal the broken-hearted. 41, om. the Christ, after, thou art. 8. 48, om. be of good comfort. 54, om. put them all out, and. 9. 50, read you, twice for, us. 54, om. even as Elias did. 55, om. and said, Ye know not what manner of spirit ye are of. 56, om. for the Son of man is not come to destroy men's lives, but to save them. 11. 2, Father, inst. of, our Father who art in heaven om. thy will be done as in heaven, so on earth. 4, om. but deliver us from the wicked. 44, om. scribes and Pharisees, hypocrites. 14. 5, his son, inst. of, his ass. 16. 9, that when it shall fail, inst. of, when ye fail. 17. 9, om. I trew not. 36, om. entirely. 20. 23, om. why tempt ye me? 64, om. they struck him on the face,. 23. 17, om. entirely. 38, om. in letters of Greek, and Latin, and Hebrew. (In John, 19. 20.) 24. 1, om. and certain others with them.

JOHN, 1. 4, in him is life, inst. of, in him was life. 28, Bethany, inst. of Bethabara. 2. 17, eateth me up, inst. of, hath eaten me up. 4. 42, om. the Christ. 5. 3, om. waiting for the moving of the water. 4, om. entirely. 16, om. and sought to slay him. 6. 22, read, there was none other boat there save one. 39, his will, inst. of, the Father's will. 40, for, inst. of, and; my Father's will, inst. of, the will of him that sent me. 51, my bread, inst. of, this bread. 69, the Holy Man of God, inst. of, the Christ the Son of the living God. 7. 8, read, I go not up unto this feast. 26, that this is the Christ, inst. of, that this is the very Christ. 7. 53, to 8. 11, om. these twelve verses. 8. 38, heard with the Father, inst. of, your Father; translate, 'Do ye also therefore what ye have heard from the Father.' 54, that he is our God, inst. of, that he is your God. 59, om. going through the midst of them, and so passed by. 9. 8, that he was a beggar, inst. of, that he was blind. 11. 41, om. from the place where the dead was laid. 12. 47, and keep them not, inst. of, and believe not. 14. 28, rejoice because I go, inst. of, rejoice because I said I go. 16. 3, om. unto you. 16, om. because I go to the Father. 17. 11, read, keep them in thy name whom thou hast given me. 12, om. in the world. 17, the truth, inst. of, thy truth. 21, may be one in us; om. one. 19. 16, om. and they took Jesus, and led him away. 35, read, that ye also might believe. 21. 15, 16, 17, John, inst. of, Jonas. 25. om. this verse.

ACTS, 1. 14, om. and supplication. 15, brethren, inst. of, disciples. 25, the post of this ministry, inst. of, part of this ministry. 2. 31, that he was not left, inst. of, that his soul was not left. 41, om. gladly. 3. 18, that his Christ, inst of, that the Christ. 20, who before was appointed unto you, inst. of, who before was preached unto you. 4. 27, were gathered together, add, in this city. 5. 39, ye cannot overthrow them, inst. of, ye cannot overthrow it. 6. 3, the Spirit, inst. of, the Holy Spirit. 8, full of grace, inst. of, full of faith. 13, om. blasphemous; and read the, inst. of, this. 7. 17, had declared, inst. of, had sworn. 37, om. the Lord your; om. him shall ye hear. 43, of the god Romphan, inst. of, of your god Remphan. 8. 37, om. entirely. 9. 5. 6, read, I am Jesus whom thou persecutest; om. all until arise, before which read, but. (See xxvi. 14.) 18, om. forthwith. 31, the

Assembly, inst. of, the churches; then read, was edified, was multiplied. 10. 6, om. he shall tell thee what thou oughtest to do. 12, om. wild beasts. 11. 20, to the Greeks, inst. of, to the Grecians. 13. 18, bore he them as a nurse, inst. of, suffered he their manners. 42, om. synagogue of the Jews; and read, And when they were gone out they besought, inst. of, the people of the nations besought. 15. 7, among you, inst. of, among us. 24, om. saying, Ye must be circumcised, and keep the law. 33, unto those who sent them, inst. of, unto the apostles. 34, om. 36, the brethren, inst. of, our brethren. 40, the Lord, inst. of, God. 16. 7, but the Spirit, add, of Jesus. 13, out of the gate, inst. of, out of the city. 17, which show unto you, inst. of, which show unto us. 17. 5, om. who believed not. 27, God, inst. of, the Lord. 18. 5, was earnestly occupied with the word, inst. of, was pressed in the spirit. 17, om. the Greeks. 21, om. I must by all means keep this feast that cometh in Jerusalem; but. 19. 37, our goddess, inst. of, your goddess. 20. 7, when we came together, inst. of, when the disciples came together. 8, where we were assembled, inst. of, where they were assembled. 15, om. tarried at Trogyllium. 23, witnesseth to me, inst of, witnesseth. 24, om. with joy. 28, the Assembly of the Lord, inst. of, the Assembly of God. 21. 8, om. that were of Paul's company. 22. 9, om. and were afraid. 20, om. unto his death. 23. 9, om. let us not fight against God. 15, om. to-morrow. 24. 6, om. and would have judged according to our law. 7, om. entirely. 8, om. commanding his accusers to come unto thee. 15, om. of the dead. 23, om. or come. 25. 2, then the chief sacrificers, inst. of, then the sovereign sacrificer. 6, not more than eight or ten days, inst. of, more than ten days. 16, om. to die. 26. 30, om. when he had thus spoken. 27. 19, they cast out with their own hands, inst. of, we cast out with our own hands. 28. 29, om. entirely.

Romans, 1. 16, om. of the Christ. 29, om. fornication. 31, om. implacable. 2. 16, the Christ Jesus, inst. of, Jesus the Christ. 3. 22, om. and upon all those. 5. 1, let us have peace, inst. of, we have peace. 6. 12, obey the lusts thereof, inst. of, obey it in the lusts thereof. 7. 25, thanks be to God, inst. of, I thank God. 8. 1, om. who walk not after the flesh, but after the Spirit. 2, thee, inst. of, me. 11, because of, inst. of, by. 26, om.

for us. 9. 31, at the end, om., of righteousness. 32, om. of the law. 11. 6, om. But if it be of works, then is it no more grace; otherwise work is no more work. 13. 9, om. Thou shalt not bear false witness. 14. 6, om. and he that regardeth not the day, to the Lord he doth not regard it. 9, the Christ both died and lived; that, inst. of, the Christ both died, and rose, and revived; that. 10, of God, inst. of, of the Christ. 15. 7, received you, inst. of, received us. 24, om. I will come to you. 29, om. of the good news. 16. 5, of Asia, inst. of, of Achaia. 6, on you, inst. of, on us. 16, All the assemblies, inst. of, the assemblies.

1 Corinthians, 1. 15, that you have been baptised, inst. of, that I have baptised. 23, foolishness unto the nations, inst. of, foolishness unto the Greeks. 28, things which are not, inst. of, and things which are not. 2. 4, om. man's. 13, which the Spirit teaches, om. Holy. 3. 3, om. and divisions. 5. 1, om. so much as named. 4, om. The Christ twice. 7, om. for us. 6. 20, om. and in your spirit which are God's. 7. 5, om. to fasting, and. 14, by the brother, inst. of, by the husband. 39, om. by the law. 9. 1, om. the Christ. 18, om. of the Christ. 20, add after the second under the law, not being myself under the law. 10. 23, om. for me in both cases. 28, om. for the earth is the Lord's and the fulness thereof. 11. 24, om. take eat; om. broken. 29, om. unworthily; and for the Lord's body, read, the body. 13. 3, my body that I may glory, inst. of, my body to be burned. 14. 35, woman, inst. of, women. 15. 20, om. and become. 24, delivers, inst. of, shall have delivered. 47, om. the Lord. 55, where is, O death, inst. of, where is, O grave. 16. 22, om. Jesus the Christ.

2 Corinthians, 1. 10, and will deliver, inst. of, and doth deliver. 12, that in holiness, inst. of, that in simplicity. 2. 10, read, for what I have forgiven, if I have forgiven anything. 4. 10, of Jesus, inst. of, of the Lord Jesus. 5. 14. om. if. 18, om. Jesus. 7. 13, read, Therefore we were comforted; but in addition to that our comfort we rejoiced very much more, inst. of, Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we. 8. 19, read, our ready, inst. of, your ready. 24, om. and. 9. 10, shall minister, shall multiply, shall increase. 10. 7,

om. the Christ's at the end of the verse. 12 . 1, read, it is needful to glory, it is not expedient indeed. But I will come. 9, om. my. 11, om. in glorying. 13. 7, we pray, inst. of, I pray.

GALATIANS, 2. 11, 14, for Peter read Cephas. 3. 1, om. that you should not obey the truth. 17, om. in the Christ. 4. 7, through God, inst. of, of God through the Christ. 24, read, two, instead of, the two. 26. om, all. 5. 19, om. adultery. 24, to the Christ, add, Jesus. 6. 15, read, neither is circumcision anything, inst. of, neither circumcision availeth anything. 17, read, of Jesus, inst. of, of the Lord Jesus.

EPHESIANS, 1. 18, of your heart, inst. of, of your understanding. 3. 3, was made known unto me, inst. of, he made known unto me. 6, in the Christ, add, Jesus. 9, the dispensation of the mystery, inst. of, the fellowship of the mystery; om. by Jesus the Christ. 14, om. of our Lord Jesus the Christ. 21, add, and, after Assembly. 4. 6, om. you. 9, om. first. 5. 9, the fruit of the light inst. of, the fruit of the Spirit. 21, of the Christ, inst. of, of God. 29, the Christ, inst. of, the Lord. 30, om. of his flesh and of his bones. 6. 9, both their and your Master, inst. of, your Master. 12, of this darkness, inst. of, of the darkness of this age.

PHILIPPIANS, 1. 11, read, with the fruit of righteousness which is. 16, 17, The one preach the Christ of love, knowing that I am set for the defence of the good news: But the other of contention, not sincerely, supposing to add tribulation to my bonds. 2. 30, venturing his life, inst. of, not regarding his life. 3. 3, who worship in the Spirit of God, inst. of, who worship God in the Spirit. 16, read, whereunto we have already attained, let us walk; om. by the same rule, let us mind the same thing. 4. 23, with your spirit, inst. of, with you all.

COLOSSIANS, 1. 1, the Christ Jesus, inst. of, Jesus the Christ 2, om. and the Lord Jesus the Christ. 10, and increasing by, inst. of, increasing in. 14, om. through His blood. 28, om. Jesus. 2, 3, the mystery of God, and of the Christ,

wherein, inst. of, the mystery of God, and of the Father, and of the Christ, in whom. 11, om. of the sins. 3. 6, om. on the sons of disobedience. 15, of the Christ, inst. of, of God. 16, to God, inst. of, to the Lord. 20, in the Lord, inst. of, to the Lord. 22, the Lord, inst. of, God. 4. 8, that ye might know our estate, inst. of, that he might know your estate. 12, read, of the Christ Jesus, inst. of, of the Christ. 13, that he has a great labour, inst. of, great zeal.

1 THESSALONIANS, 1. 1, om. from God our Father and the Lord Jesus the Christ. 2. 19, om. the Christ. 3. 2, read, Timotheus, our brother and fellow-labourer with God. 11, om. the Christ. 4. 1, and to please God, add, as ye also are walking. 8, you, inst. of, us. 13, read, But we would not, inst. of, I would not. 5. 27, om. holy.

2 THESSALONIANS, 1. 8. om. the Christ. 10, that believed, inst. of, that believe. 12, om. the Christ. 2. 2, the Lord, inst. of, the Christ. 4, om. as God. 8, whom the Lord, add, Jesus. 11, sendeth them, inst. of, shall send them. 3. 6, they received, inst. of, he received.

1 TIMOTHY, 1. 1, the Christ Jesus, inst. of, Jesus the Christ, om. Lord. 2, the Father, inst. of, our Father. 4, the dispensation of God, inst. of, godly edifying. 17, om. wise. 2. 7, om. in the Christ. 3. 3, om. not greedy of filthy lucre. 16, who, inst. of, God. 4. 12, om. in spirit. 5. 4, om. good and. 21, before God and the Christ Jesus, inst. of, before God and the Lord Jesus the Christ. 6. 5, om. from such withdraw thyself. 19, that which is really life, inst. of, everlasting life.

2 TIMOTHY, 1. 1, the Christ Jesus, inst. of, Jesus the Christ. 2. 3, suffer hardness with me, inst. of, thou therefore endure hardness.—The Christ Jesus, inst. of, Jesus the Christ. 7, for the Lord shall give thee, inst. of, and the Lord give thee. 19, the Lord, inst. of, the Christ. 4. 14, the Lord shall reward him, inst. of, the Lord reward him. 22, om. Jesus the Christ.

TITUS, 1. 4. om. mercy; read, and of the Christ Jesus our Saviour, in omitting Lord. 2. 7, om. sincerity. 8, us, inst. of, you.

PHILEMON, 6, om. Jesus.

HEBREWS, 1, 2, at the end of these days, inst. of, in these last days. 3, om. by Himself, and our. 2. 7, om. and didst set Him over the works of thy hands. 3. 1, om. the Christ. 6. 10, and the love, inst. of, and labour of love. 7. 14, sacrificers, inst. of, the sacrificial office. 8. 11, fellow-citizen, inst. of, neighbour. 12, om. and their iniquities. 9. 10, om. and, before carnal. 10. 15, om. before. 34, on those who were in bonds, inst. of, in my bonds, om. in heaven. 38, my just, inst. of, the just. 11. 13, om. and were persuaded of. 12. 20, om. or thrust through with a dart. 24, speaking better than Abel, inst. of, that speaketh better things than Abel. 13. 9, Be not carried away, inst. of, be not carried about.

JAMES, 1. 26, om. among you. 2. 5, in this world, inst. of, of this world. 18, show me thy faith without works, inst. of, show me thy faith by thy works. 3. 9, the Lord and Father, inst. of, God and Father. 12, neither can salt water yield sweet, inst. of, so can no fountain both yield salt water and fresh. 4. 4, om. adulterers, and 12, to lawgiver, add judge, inst. of, another, thy neighbour. 5. 9, judged, inst. of, condemned. 20, his soul, inst. of, a soul.

1 PETER, 1. 4, for you, inst. of, for us. 12, but unto you, inst. of, but unto us. 16, ye shall be holy, inst. of, be ye holy. 22, om. through the spirit, read, from the heart, inst. of, with a pure heart. 23, om. for ever. 24, and all its glory, inst. of, and all the glory of man. 2. 2, ye may grow thereby, add, unto salvation. 21, for you, inst. of, for us. 3. 8, humble, inst. of, courteous. 9, because, inst. of, knowing that. 15, the Lord the Christ, inst. of, the Lord God. 20, om. once. 21, which the antitype [of that], inst. of the like figure whereunto; save you, inst. of, save us. 4. 1, om. for us. 3, om. of our life. 8, covereth, inst. of, shall cover. 14, om. on their part he is evil spoken of, but on your part he is

glorified. 16, in this name, inst. of, on this behalf. 5. 5, be clothed with humility one to another, inst. of, be subject one to another, and be clothed with humility. 10, who hath called you, inst. of, who hath called us; om. Jesus; shall make you, you, inst. of, make you. 11, om. glory and. 14, om. Jesus.

2 PETER, 1. 3, by his own glory, inst. of, to glory. 2. 2, their licentious ways, inst. of, their pernicious ways. 17, om. for ever. 18, that in some degree are escaping, inst. of, that were clean escaped. 3. 2, your apostles, inst. of, us the apostles. 3, of the scoffers, add in [their] scoffing. 7, by his word, inst. of, by the same word. 9, to you, inst. of, to us-ward. 10, om. in the night.

1 JOHN, 1. 4, our, inst. of your. 7, om. the Christ. 2. 7, Beloved, inst. of brethren; at the end of the verse, om. from the beginning. 23, add, he who acknowledgeth the Son, hath the Father also. 27, as his unction, inst. of, as the same unction; abide in it, inst. of, ye shall abide in it. 3. 5, om. our. 14, om. his brother. 4. 3, om. the Christ is come in flesh. 19, om. him. 5. 2, do, inst. of, keep. 7 and 8, om. in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth. 13, om. that believe on the name of the Son of God; who, inst. of, and that ye may.

2 JOHN, 3, om. the Lord. 7, are gone out, inst. of, are entered into. 8, that ye, ye, ye, inst. of, that we, we, we. 9, Whosoever goeth before you, inst. of transgresseth, om. the second of the Christ.

3 JOHN, 7, of the people of the nations, inst. of, of the nations. 13, to write to thee, inst. of, to write.

JUDE, 1, beloved, inst. of, sanctified. 3, our common, inst. of, the common. 4, our only sovereign and Lord Jesus the Christ, inst. of, our only sovereign, God and Lord, Jesus the Christ. 15, convict, inst. of, convince. 22. 23, read, of some have compassion making a difference: and others save with fear, pulling them out of the fire; hating, &c. 25, om. wise; om. Saviour; add, through Jesus the Christ our Lord; add, after power, before all time.

THE REVELATION OF JOHN, 1. 5, that loveth us, inst. of, that loved us. 6, and hath made us a kingdom, and sacrificers, inst. of, hath made us kings and sacrificers. 8, om. beginning and end; after Lord, add God. 9, om. the Christ twice. 11, om. I am Alpha and Omega, the first and the last; and, 18, om. amen. 2. 5, om. quickly. 7, in the paradise, inst. of, in the midst of the paradise. 9, om. thy works and. 13, om. thy works and. 15, after Nicolaitanes, add, in like manner; then om. which thing I hate. 20, I have [this] against thee; om. a few things; thy wife, inst. of, the woman. 22, of her deeds, inst. of, of their deeds. 24, om. and unto; who, inst. of, and who; om. will. 3. 2, add, my, before God. 7, shall shut, shall open, inst. of, shutteth, openeth. 4. 11, our Lord and our God, inst. of, O Lord. 5. 4, om. and to read. 5, om. and to loose. 8, a harp, inst. of, harps. 10, and hast made them a kingdom and sacrificers, inst. of, and hast made us kings and sacrificers; and they shall reign, inst. of, and we shall reign. 14, om. him that liveth for ever and ever. 6. 1, one of the seven seals, inst. of, one of the seals; om. and see—the same 3, 5, 7. 12, and the whole of the moon, inst. of, the moon. 7. 5, of the tribe of Reuben, twelve thousand; om. were sealed—the same 5, 6, 7, and 8—ten times. 14, my lord, inst. of, sir. 8. 7, upon the earth, add, and the third part of the earth was burned up. 13, an eagle, inst. of, an angel. 9. 10, unto scorpions and stings; and their power in their tails was to hurt men five months, inst. of, unto scorpions; and there were stings in their tails, and their power was to hurt, &c. 10. 1, and the rainbow, inst. of, and a rainbow. 7, was finished, inst. of, should be finished. 11, and they say unto me, inst. of, he said unto me. 11. 1, om. and the angel stood. 8, and their dead body shall be, inst. of, and their dead bodies shall be; their Lord, inst. of, our Lord. 9, their dead body, inst. of, their dead bodies, 15, read, the kingdom of the world is become the kingdom, 12. 12, to the earth and to the sea; om. the inhabiters of. 14, the two wings, inst. of, wings. 17, om. the Christ. 13. 1, ten horns and seven heads, inst. of, seven heads and ten horns; names, inst. of, name. 4, because he gave, inst. of, which gave. 7, over all kindreds, add, and people. 16, forehead, inst. of, foreheads. 17, om. or. 14. 1, the lamb, inst. of, a lamb, having his name and the name of his Father, inst. of,

having his Father's name. 5, falsehood, inst. of, guile; om. before the throne of God. 8, and another, a second angel followed, saying, Babylon the great is fallen, who made, inst. of, because she made. 9, and another, a third. 12, who, inst. of, here are they that. 13, for their works. inst. of, and their works. 15, om. for thee. 15. 2, om. and over his mark [and]. 3, thou King of the nations, inst. of, thou King of the saints. 4, om. thee. 16. 1, the seven vials, inst. of, the vials. 5, om. O Lord. 7, om. another out of. 17, upon the air, inst. of, into the air; om. of heaven. 17. 8, and shall be present there, inst. of, and yet is. 16, which thou sawest and the beast, inst. of, which thou sawest upon the beast. 18. 17, every passenger, inst. of, all the company in ships. 20, ye saints and apostles, inst. of, ye holy apostles. 19. 1, read, the salvation and glory and power of our God. 6, the Lord our God, inst. of, the Lord God. 17, unto the great supper of God, inst. of, unto the supper of the great God. 20. 5, om. but; lived not, inst. of, lived not again. 9, om. from God. 12, before the throne, inst. of, before God. 14, this is the second death, add, the lake of fire. 21. 2, om. John. 3, of the throne, inst. of, of heaven. 7, shall inherit these things, inst. of, shall inherit all things. 10, the holy city of Jerusalem, inst. of, the great city, the holy Jerusalem. 24, by means of the light thereof, inst. of, in the light of it; om. and their honour. 22. 1, om. pure. 6, the God of the spirits of the prophets, inst. of, the God of the holy prophets. 11, let him work righteousness still, inst. of, let him be righteous still. 12, as his work is, inst. of, as his work shall be. 14, that wash their robes, inst. of, that do his commandments. 15, om. for. 19, from the tree of life, inst. of, out of the book of life; from the holy city, inst. of, out of the holy city; 21, om. the Christ; with all the saints, inst. of, be with you all.

APPENDIX II.

Some Remarks on the False Doctrine of the Trinity.*

As I have classed the doctrine of the Trinity with the superstitions of the Catholic Church, I feel it to be necessary in my own justification, to transcribe the English Version of the Nicene Creed, and to make a few observations upon it, in order to show that it is contrary to the doctrine of the apostles. The Ecumenic Council of Nicæa was convened, as is well known, in the fourth century, with a view to establish the basis of the Catholic faith, and the Catholic faith is this:—

'I believe in one God the Father Almighty, Maker of heaven and earth; and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father. And shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

'And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church.

* See p. 174.

I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.'

This is, undoubtedly, the Catholic faith, but it is not the faith that was once delivered by the Apostles of our Lord to the saints; for, in the first place, the Son of God was not begotten by God before all worlds; for when the fulness of the time was come God begot his Son, the Anointed Man Jesus by his Spirit, *i.e.* by his creative power, of a virgin under the law, and therefore he is not God of God, that is, God begotten by God, but a man begotten by God; and hence, everything that is predicated in this creed of the Son of God as God begotten by God, is false. The doctrine of the birth and incarnation of the Son of God which is here set forth, is evidently founded on a false interpretation of the prologue of the book of John, and we can truly say, like Mary of Magdala, they have taken away our Lord, and we know not where they have laid him; for the Christ of theologians is not the Christ of God, the man of sorrows and acquainted with grief, who died for our sins on the cross; neither is the glorified Man, who has revealed himself to us as the last Adam, the Anointed Man from heaven, who is the first-born of the new creation of God, being the first-born from the dead. (John, 1. 14. 1 Cor. 15. 45, 47. Rom. 8. 29. Col. 1. 15, 18.) Nevertheless the idea that God could beget another God, which was first propounded by the Greek sophists of the school of Alexandria in Egypt, though contrary to the Scriptures, was readily accepted by those who believed that Jupiter was the father of the gods. And that a god could become a man and yet be a god, was conformable to the theology of the ancient Egyptians and Persians, and it is still the faith of the Brahmins and Buddhists. As the Trinity savours of polytheism, the Catholic religion was accordingly more acceptable to idolaters than the Christian faith, for they regarded a believer in one God as an atheist.

We may here remark, that the Scriptures have been altered with a view to substantiate the incarnation of the 'God of God,' for in Acts, 20. 28, the word 'God' has been substituted for 'Lord,' according to which reading, God purchased his Assembly with his own blood. And in 1 Cor. 15. 47, Jesus, the glorified Son of God, who is the last Adam, is called the Lord from heaven, instead of, the man from heaven; and in 1 Tim. 3. 16, the word 'theos,' *i. e.*

God, is substituted for 'os,' who, according to which false reading it would appear that God glorified his Son Jesus the Christ as God, by raising him from the dead, and by taking him up in glory; whereas the Scriptures testify that he died as a man under Pontius Pilate, and that God raised him from the dead as a man, and made him the Lord and the Christ, whose reign over the Israel of God shall never end. (Acts, 2. 36.)

In this creed the Holy Spirit is personified, and it is said that he is the Lord and giver of life, which is not true; for God the Father is the Lord and the giver of life by his Spirit, *i. e.* by his creative power. (Gen. 1. 2, 21. Ps. 36. 6. John, 1. 12, 13; 3. 3, 8. Acts, 17. 28. Eph. 2. 10. Col. 3. 10. 1 Tim. 6. 13.) And as the Son of God has all power in this dispensation, he is the Lord and the giver of everlasting life to the elect of God. (John, 5. 21; 17. 2. Rom. 1. 6. 1 Cor. 15. 45. 1 John, 2. 29.) Neither did the Holy Spirit speak by the prophets, but the prophets spoke as they were moved by the Holy Spirit. (Acts, 2. 4. 2 Pet. 1. 21.) And, finally, the Holy Spirit is not worshipped and glorified together with the Father and the Son as God, but Jehovah is worshipped and glorified by the faithful in the Holy Spirit. (Matt. 4. 10. John, 4. 23, 24. Phil. 3. 3.)

As the doctrine of the Trinity is evidently based upon erroneous data, the faithful must reject it accordingly, as a human tradition; for we do not believe in one God in three persons, but in one God the Father, and in one Lord Jesus the Christ, who is the living and visible manifestation of the Father and God with us. With a view to confirm the doctrine of the Trinity as it is set forth in the Nicene Creed, the apostates from the faith have insidiously interpolated certain words in the first epistle of John, which we must point out to the faithful. The passage in question is as follows: 'For there are three that bear witness [in heaven, the Father, the Word, and the Spirit: and these three are one. And there are three that bear witness on earth], the Spirit, and the water, and the blood: and these three agree in one.' (1 John, 5. 7, 8.) Now the words included in brackets are not found in any of the ancient manuscripts; and Erasmus inserted them in the third edition of his New Testament on the authority of one manuscript of the fifteenth century. Under these circumstances the doctrine of the Trinity was accepted by Luther at the Reformation, for as he had only a garbled text of God's word, he could not controvert it; and it is

still taught by Protestant theologians, although it is manifestly contrary to the Scriptures.

In reference to the faith of the men who formulated the doctrine of the Trinity, it is well known that they believed in baptismal regeneration, as already stated; but what is still more extraordinary they pretended to cast the devil out of the child previous to immersing it in water, by means of a ceremony called exorcism; and, having made it a member of their church, they made it eat the Lord's Supper as soon as it was able to partake of the bread and wine. Moreover these ignorant and superstitious men prayed to the Lord standing, and with their faces turned to the east, which was a name given by them to our Saviour. Such was the doctrine of the Catholic bishops, who pretended that they were guided supernaturally by the Holy Spirit, when they formulated the doctrine of the Trinity, but who, in reality, knew not Jehovah, nor his Son, nor the Holy Spirit; and when we consider their apostasy from the faith of the apostles and prophets of the Lord Jesus, we may well say, How is the fine gold become dim! how is the most fine gold changed! Accordingly, I do not believe in the doctrine of the Trinity, which they sanctioned, any more than I believe in transubstantiation, which stands on the same foundation, that is, on the authority of uninspired men who have handled the word of Jesus deceitfully.

But the believer who knows the truth as it is revealed in the emended text of the apostolic writings, needs no further proof in order to be convinced that the doctrine of the Trinity is a human tradition, which was first sanctioned by the General Council of Nicæa. But that council is not our master in matters of faith, for it is written, that one is our Master, the Christ, and therefore, as a witness to the truth, I repudiate the false doctrine of the Trinity, or the triune God, which must be rooted up like every plant which our heavenly Father hath not planted. For it is a stumbling-block to the faithful who profess to believe in it, and also to many others who do not profess to believe in it, but who are yet afraid to deny it, because Athanasius, whose creed is confirmatory of the Nicene confession, has declared that whosoever does not believe in the Trinity, shall, without doubt, suffer the torments of the damned for ever. But in order to show more distinctly the divergence of the Catholic doctrine from the doctrine of the Apostles, I subjoin the English

version of the creed of the old heretic Athanasius, who was bishop of Alexandria, A.D. 326.

The Athanasian Creed.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet there are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone; not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another.

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly in the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:

Equal to the Father as touching his Godhead: and inferior to the Father as touching his Manhood.

Who, although he be God and Man; yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh; but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be saved.

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